

DIALOGUES

BETWIXT

A MASTER

AND

HIS APPRENTICE,

WHICH

So far from being *posthumous*, seem to
be rather *premature*.

Qui bibit ex lastis, ex fistulis incipit ille.



Printed in the Year MDCCL.

DIALOGUES

BY T. W. K. T.

AND

A. D.

THE VERIFICATION

OF THE

OF THE



Printed in the West End of London

DIALOGUE I.

Master. **N**OW that you are become my bound Apprentice, and that I am to instruct you in a Trade by which you may acquire a comfortable Living in this World, I am to treat you as I do all young Persons who are committed to my Charge; and that is, that I do not think I have discharged my Duty fully to them, in instructing them in a Trade that may contribute to their Happiness in this World, if I do not also, as far as lies in my Power, inform them in what may conduce to their eternal Felicity in the next, and that is by inquiring into your Principles as to the Christian Religion; and in this I am not to examine you as to your Catechism, for I take it for granted, that, as you are come to such a Length, you have not that to learn: But I ask you where it is that you go to worship?

Apprentice. I am much obliged to you for your Concern about me, and shall always have the greater Regard and Esteem for such a Master, since I find it is not every Master that will give himself so much Trouble that Way. As for my Catechism, I have it all by Heart long ago, and my Parents were not deficient in giving me suitable Education conform to my Years; and you will not find me so lame as most other young Persons are who betake themselves to a handycraft Trade, such as I have pitched upon, rather than to be labouring at the Scholar-Craft, looking on it to be the surest Bread while People tread the Surface of the Earth; and, in Answer to your Question about my going to Worship, I go to the Kirk: Where else should I go, but to that which is established by Law?

M. And is this the Reason you give for your Religion, that it is that which is established by Law? If I thought that was a good Reason for Religion, I would not have asked where you went to Worship, but only what Country or Part of the World you was born in, and so would have known your Religion directly; for, if you had been so happy as to have been born on the other Side of the *Tweed*, you still would have been in the right Religion, tho' it is quite opposite to what you are of just now, since Episcopacy is there the Religion established by Law.

A. What other Reason would you have me to give? My Father and Mother go to the Kirk, and I had my Education under them, and I was bred so.

M. The following the Example of Parents is a very excusable and even a laudable Thing in young People, till they arrive at the Years of Discretion, and are capable to judge of Religion for themselves; but, after that, to give no better Reason for their Religion, than that they were bred so, would truly be more becoming from

the Mouth of a managed Horse or a setting Dog, if they could speak, than from a rational Creature; and it is for that Reason that I intend to lay both Religions established by Law clearly before you, which is giving you fair Play; and after I have done that, you shall have full Liberty to chuse which you please, for it is not my Intention to impose mine on you or any Body else; and, in order to this, I shall begin with you, by asking you how you think the Saints worship God in Heaven?

A. Truly, Master, I think you begin on too high a Note, and, if you go on at this Rate, you will soon puzzle more than one of us, for I doubt much if you can tell that yourself. For does not the Scripture say, that *Ear hath not heard, nor Eye seen, neither hath it entered into the Heart of Man to conceive, the Joys that are prepared in Heaven for us*: So how can either you or I tell what you was asking me?

M. You are right in the Scripture you cite; but then you will observe, that in this Scripture it is only said, as to the Joys or Pleasures, that it hath not entered into the Heart of Man to conceive the exalted Notion of them, but that is not as to the Manner of Worship the Saints have there, which I was asking you of, and which you may see in the Revelations, and a great many other Places both in Old and New Testament, *Rev. vii. 11. And all the Angels stood about the Throne, and about the Elders, and about the Beasts, and fell on their Faces before the Throne, and worshipped God.* So Chap. iv. 10. and Chap. xix. and the same we find practised by the Church on Earth, *Acts xxi. 6.* where St. Paul and the Church of Tyre kneeled down on the Shore and prayed. After the same Manner he took his Leave of the Elders of Ephesus, *Acts xx. 26. He bowed down and worshipped with them all.* So constantly are bodily Worship and Prayer joined together, that bowing the Knee some Times signifies Prayer, *Eph. iii. 14. For this Cause I bow my Knees unto the Father of our Lord Jesus Christ.* The Scriptures represent this bodily Worship as the most proper external Act of Adoration; and if we look into the Scriptures, we shall not find Praying, Praising and Reading the Scriptures, or administering the Sacraments, termed Worship; they are, indeed, Duties which we are obliged to perform to the Honour of God, but not immediately direct Acts of Worship, properly so called; for Worship is properly the Subjection of our Minds to God, and that is a proper Act of *external Worship*, which directly signifies this Subjection or Submission of our Minds: But Prayer signifies our Desire of good Things from God, and only indirectly our Subjection to him: *Praises* immediately signify the Sense we have of God's Excellency, and only by Consequence our Submission: Reading the Scriptures is a Means of Instruction, and tends to bring us to submit to God, but does not directly express it: And the Sacraments primarily signify God's Grace to us, rather than our Submission to him: All these may, in a large Sense, up-
on

on very good Grounds, be looked upon as Parts of Worship, because they do imply such Submission; but *Bending* or *Bowing* the Body is that which is properly in Scripture called Worship, as signifying immediately and naturally the *Bending* and *Submission* of our Souls to God. And tho' bodily Worship in itself were a small Thing, yet the Omission of it may be a great and crying Sin, and a great Contempt of Almighty God. Thus the eating the forbidden Fruit was in itself a very inconsiderable outward Action, and yet, being forbidden, it was the Ruin of all Mankind. Thus the washing a Man with Water in the Name of the Father, Son and Holy Ghost, is in itself no great Matter, yet the wilful Omission of it is acknowledged by most to be damnable. Thus kneeling or standing at our Prayers or Praises is but a Circumstance, yet, since God has required it, and holy Men recommend it by their Example, to omit it wilfully may be a great Sin, and render our best meant Prayers or Graces ineffectual.

A. O ho! Master, I see plainly what you are pointing at, it is the Book of Common-Prayer, with the Rites and Ceremonies of the Church of England.

M. It is so; and it is only by set Forms of Prayer that the Laity can have any Share of the publick Worship; and, as they have Souls to be saved as well as the Clergy, why ought not they to have their Share in the publick Worship? And why ought not they to be allowed to practise here what they must do if they go to Heaven? And as we have Bodies to be saved as well as Souls, why ought we not to perform that Worship our Body is capable of on Earth, and which also you see it must do in Heaven?

A. Well, I think there is a good deal of Reason in what you say; and, I must tell you, I am not so far wedded to my Religion, because I was bred so, but that I can here Reason, and am resolved to give myself fair Play, and to hear both Sides of the Question before I fix; and my Curiosity lately led me to the Organ Meeting-House, only to hear the Musick; but tho' that was my only Errand in going there, yet, to be plain with you, it was the least Thing that affected me before I got out again; for as the *Highlandman* said after coming out of a Cathedral in England, and being asked how he liked it, *Truly*, said he, *she never saw God Almighty served like a Shentleman before.* But that was not the Thing that took my Fancy, but to see a whole Congregation, Minister and People, prostrate on their bended Knees, with uplifted Hands, humbly making Confession of their Sins before God, which is a Part of Worship that we never have; but then he granted them Pardon and Remission of their Sins: Now, can Ministers grant Pardon of our Sins?

M. No; that they cannot do: And if you will look to our Absolution, which is only to be said by lawfully ordained Ministers, who

who are God's Heralds, and so can, and are impowered to pronounce the Terms on which our Pardon is granted, which are on our Repentance, and Belief of the Holy Gospel. Now, can Heralds, of themselves, grant Pardon to Criminals?

A. I think not.

M. Yet you see that Heralds, when lawfully impowered by the King their Master, are those that pronounce his Pardon and Indemnity on his Terms. So Christ granted that Power to the Apostles, and their Successors the Bishops, and those lawfully ordained by them, to pronounce his Pardon of our Sins upon our sincere Faith and Repentance; so your Ministers can pronounce no such Absolution, or, if they did, it would have no more Effect than yours or mine, until they shew that they have the lawful Ordination traced from the Apostles, which they have never yet done, and I defy them ever to do.

A. I observe it is just as you say, for I see Laymen cannot pronounce that Absolution; for a Comerade of mine carried me along with him to a private Family, when the Master read the Service out of the Prayer-Book, but I found he did not pronounce the Absolution, but said another Prayer instead of it; and after seeing all the Method of their Worship, I thought with myself that it was better calculated for Persecution than ours is, and so better intitled to be that Worship to which our Saviour gives his Blessing, where he says, *Blessed are you when you are persecuted for Righteousness Sake*: For if ours were restricted to such a small Number as some of the Professors of this are, we would make but a poor Figure, where the Master of the Family had all to do, and we nothing, but to sit still, since ours consists only in singing a Part of a Psalm, reading a Chapter, and expounding it if he pleases, and then an extemporary Prayer, which is a great Drawback to many honest well-inclined Masters of Families, who cannot bring themselves up either to raise the Psalm, read and expound a Chapter, or say an extemporary Prayer to the Family; whereas, by this Method of using the Book of Common-Prayer, in which there are so many good Things, I must own all this would be easy.

M. Your Notion is very just, and I will maintain that thus confining them to four in Number has been of vast Service to Religion in general; for it has put many Gentlemen and Heads of Families to the Performance of Family-Worship themselves, who would never have thought of doing it, if they had the free Exercise of their Religion, and were allowed Chaplains; and I hope they will always persevere in this good Practice after their Religion is fully restored.

A. So you expect that it will be restored again.

M. There is no Doubt of that; for it is not to be imagined that it will always stand this Way: But have you got a Prayer-Book of your own?

A. No;

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A. No; I have not.

M. Well, then, you must provide yourself in one.

A. How, Master! Did you not say that it was not your Intention to impose your Religion on me or any Body else?

M. I did so, and neither do I intend it: But my Reason for desiring you to get a Prayer-Book is this; I oblige every one under my Care to set apart so much Time, Morning and Evening, to read a Chapter out of the Old Testament, and another out of the New, and this they cannot do by a better Method than by looking the Kalendar in the Prayer-Book, and by this Method they read the Bible once, the Gospels and Epistles thrice, through in the Year, and also the Psalms of *David* once every Month; and if there are any holy Days, I oblige them to read the Collects, Gospels and Epistles for them, as well as the Collects, Gospels and Epistles for every *Sunday* throughout the whole Year. And do you think this is imposing my Religion upon you?

A. Truly I think it is not; but a very reasonable and regular Method of reading the Scriptures, and therefore I will provide myself in one directly.

M. And if you intend to be in earnest, and to give yourself fair Play, I shall recommend to your Perusal *Barclay's* Letters to the People of *Scotland*, to reconcile them to the Book of Common Prayer, and Doctor *King's* Discourse concerning the Inventions of Men in the Worship of God, and also *Nelson* on the Fasts and Festivals of the Christian Church; and by these you will find, that, since ever the revealed Religion was first made known in the World, there were always set Forms appointed for worshipping of God. And this you will find in that excellent Sermon of Doctor *South*, *The high Expediency, or rather the absolute Necessity, of a set Form of Prayer*, from these Words of *Solomon*, *Eccles. v. 2. Be not rash with thy Mouth, and let not thine Heart be hasty to utter any Thing before God: for God is in Heaven, and thou upon Earth: Therefore let thy Words be few.* And how far they agree to this, when they tell you they want to have a full Scope or Range to their Thoughts, and to pour out their Souls to God, as they express it in their enthusiastick Way, as you will see in Doctor *Owen* his Treatise on spiritual Gifts and Graces. Had our Saviour been of the Doctor's Mind, he would never have given his Disciples a set Form of Prayer, on their desiring one, but would have told them there was no Need of set Forms, for they had the whole Scriptures before them, and they ought to take a full Scope or Range to their Thoughts, in pouring out their Souls to God: But he thought otherways, and gave them a set Form, and used one himself, as you see by his Prayer in the Garden, where he uses the same Prayer thrice, without taking the full Scope or Range to his Thoughts. And will you say this was for Want
of

of Words to express himself? Or will you call his so doing vain Repetition?

A. Truly I think not; and I find already there is more to be said for set Forms than ever I thought there could have been.

M. Well, then, read these Books, and I am persuaded you will be reconciled to them, if you are resolved to hear Reason; and this will make short Work, for I am not here to go through all the Points wherein we differ, but refer you to these, and others I shall give you.

A. I shall do so: But there is one Thing I must ask you: I observe, in saying the Creed, they bow at the Name of *Jesus*, and not at the Name of God, Is not that Superstition?

M. No, it is not, but a very useful and significant Ceremony; for *Jesus* was the Name given our blessed Saviour, by the Angel, before he was born, and Christ is the Name only of his Office; so, if we should bow at the Name of God, that would not distinguish us from Mahometans, Jews, or Socinians, who believe in God, and in a Christ; but, when we bow at the Name of *Jesus*, as the Scripture directs us, that *at the Name of Jesus every Knee shall bow*, it distinguishes us from *Mahometans, Jews and Socinians*, and, I am sorry to say it, from *Presbyterians* too, who are too much suspected of being *Socinians*. And how can it be otherways, when they reject and forbid the keeping any of the holy Days of the Christian Church? And can any Body imagine that those can have any great Esteem or Veneration for any Person, when they will not allow the commemorating one of the most remarkable Occurrences belonging to him, either with Respect to his Life or Death? And their Protestant Brethren in *Poland*, as you will see in Doctor *King's* Inventions of Men, plainly accuse them of *Socinianism*, who irreverently sit at the Celebration of the Lord's Supper, which they always do, as well as at the consecrating Prayer. Now, your neglecting to kneel at the most solemn of all Christian Ordinances, the Lord's Supper, does harden you against Reverence in the other Parts of divine Worship; and it is no Wonder it should do so, for if Reverence be not thought necessary in that Duty, it may well seem unnecessary in any other. Now, since I have mentioned the Sacrament of the Lord's Supper, in which you are so far orthodox that you do not believe, with the Papists or Lutherans, in their absurd Doctrines, the one of Transubstantiation, and the other of Consubstantiation, yet, by the Presbyterian Method of giving it, there is not one in Five hundred who have a Chance of receiving it all the Days of their Lives.

A. How, Master! what do you tell me? Is it not given in most Parishes once a Year, and in others twice?

M. It is so as you say: But what is it that makes the Elements of Bread and Wine the Sacrament? Is it not by the Priest's Consecration?

A. Now,

(9)
A. That is certain.

M. Now, I shall wave for once the Validity of your Ordination. If the Priest is the Person that consecrates the Elements, ought not the Priest also to be the Person who should distribute them to every one?

A. I will not grant you that.

M. Well, then, what makes the Washing with Water in the Name of the Father, Son and Holy Ghost, Baptism? Will you or I, by sprinkling in Name of the Trinity, make it Baptism? Or would our Baptism be thought valid?

A. No; for none but the Ministers can baptize.

M. Now, what if the Minister should have so many Children to baptize at a Time, that he should find it inconvenient for him to go through them all himself, (for that is the Reason they give for their not giving the Sacrament out of their own Hand to every one) and therefore he should baptize some of those that were nearest him, and then hand about the Water, and bid every one baptize his Neighbour's Child that was next him, and in the mean Time he would be entertaining the rest with some suitable Discourse, would you look upon these Children to be baptized?

A. By no Means; for none can baptize but the Minister.

M. Well, then, by your Method of giving the Sacrament, the Minister distributes the Elements to those next to him, and they take it and hand it about to their Neighbours; so they, at the same Time, take the Sacrament with the one Hand, and give it with the other: And will you call that taking the Sacrament of the Lord's Supper, when given by a Layman, which you would not allow to be the Sacrament of Baptism? Or is it not much more decent and eligible, at least, to receive the holy Sacrament humbly on our Knees, from the Hand of the Minister, with a short Benediction, as you see in the Prayer-Book, than from the Hands of your Neighbour that sits next you.

A. I cannot deny you that; for I think it is so strong as to be unanswerable.

M. Well, then, Is it not safer to renounce your Kirk that you was bred to, for their so doing, and join with our Church?

A. I shall take a Thought of it.

M. Do so, for I shall be far from imposing my Religion on you, as I told you at first.

A. But there is one Question I am to ask at you: You say there is Worship for the Body as well as for the Soul, and the Word *Worship* is properly applied to the outward Ceremony used by the Body, as you have plainly proven it to be: Now, *the Body is sown in Corruption, but raised in Incorruption*, as St. Paul says; so, after the Resurrection of our Bodies, they are immortal as well as our Souls, and so capable of eternal Happiness or Misery as well as they: Then, if our Bodies, which are capable of Sins of Omission

as well as Commission, while here, should omit to perform that Worship they are capable of, and that through Humour or Caprice, or any other perverse Conceit, because they see others do so, and they want to be in Opposition to them in every Thing; for, whereas they see others kneel at the Sacrament, they sit; and because others stand at their Praises, they sit also; and only stand at their Prayers, because they see others kneel: Now, I say, for all this perverse Obstinacy of theirs, in Opposition to others, if their Bodies should be damned to Hell, pray what will become of their Souls?

M. Truly I must say this is a very shrewd Question of yours, and the Answer I shall make to it is, Let them see to that who do so.

A. O God keep me from this Sort of doing! I shall never be Presbyterian more.

M. What will you be then? *Seceder, Independent, Anabaptist*, or what else? For I cannot enumerate all the different Sects of them that separate from the true Episcopal Church.

A. I shall think upon it before I fix: But are there any Separations or Divisions in your Church?

M. Yes, there were, but then it was not well with the Government of the State, which made it so; and I shall leave this Subject; and tell you of it; for if what has been said will not convince you, all the Books that I can propose, or all that I can say, will not be convincing to those that are determined never to alter.

There was a remarkable Time, when the Crown, through Treachery and Mismanagement, came by Degrees to lose its Lustre, so that it was at last changed for that of Prince's Metal, and the true Mitre, always the faithful Companion of the Crown of Gold, from thence forward was nothing else but Tinsel-Ware, and was wrested from the true Possessors of it, merely because they would not swear that the Sun should rise in the West and set in the East, and that they ought to form their Notions of Government by the Reverse, and that the true Foundation of Government was, that it should stand on the Crown of its Head, and its Heels uppermost; and this they proved by some Experiments which I shall shew you afterwards: And it was then that these two Parties arose, that were as much in Opposition to one another, as our Whigs and Tories now a-days; for those who adhered to the Prince's Metal Crown, having turned out the Possessors of the true Mitre by an incompetent Lay-Deprivation, they took Possession of their fine Manfes, Glebes, and all their spacious Crofts, and other Grounds; but what is remarkable, that whenever they came to till and sow these fine Crofts, whatever Grain they happened to sow them with, they never produced any Thing else but *Black Oats*; so at last they never pretended to sow any Thing else but that Grain; for which the other Party in Derision always called them the *Till-ot-sonians*, and they, in Return, called them the *Sai-croftians*, from the French Word *sans*, signifying

without.

without, and Croft, the Glebe or Land they were deprived of : So that the San-croftians and Till-ot-sonians were the two Parties that the Church was then divided into : And it was observed, that none of the Till-ot-sonians ever came over to the San-croftians, but many of the San-croftians, to their Shame and Reproach, came over and joined the Till-ot-sonians ; for, said they, Better black Oats than no Bread.

A. But might not they have taken these Oaths, as they sometimes take other immoral Oaths, which they say are binding in nothing but to Repentance.

M. I know the Laity sometimes, for their Conveniency, take these Oaths in that Sense, but that will not do with them, the Clergy ; for in these they will find this unsurmountable Obstacle, which I shall shew you : For by all true orthodox Divines it is agreed, that Power is of divine Original, and that God is the Author of all Power, and that all lawful Kings are God's Deputes, and derive their Power from him, and not from the People ; and this they clearly prove from several Parts of the Scriptures. *Rom. xiii. 1. Let every Soul be subject unto the higher Powers. For there is no Power but of God : The Powers that be, are ordained of God, &c. And 1 Peter ii. 13. Submit yourselves to every Ordinance of Man for the Lord's Sake ; whether it be to the King, as Supreme ; or unto Governors, as unto them that are sent by him for the Punishment of evil Doers, and for the Praise of them that do well, &c. And so, conform to this, the Prayer for the King, that is said immediately after the Ten Commands, is this : ' Almighty God, whose Kingdom is everlasting, and Power infinite, have Mercy upon the whole Church, and so rule the Heart of thy chosen Servant our King and Governor, that he (knowing whose Minister he is) may above all Things seek thy Honour and Glory ; and that we and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth forever, one God, World without End. Amen.' Now, said they, If the King derives his Majesty from God, and is the Minister of God, his having his Authority, he cannot at the same Time derive his Majesty from the People, and be the Minister of the People, as having his Authority from them : So, where we find a King that is chosen by the People, and having their Authority, it would be most impious, and mocking of God, in using this Prayer, wherein we acknowledge his having his Authority from God, and at the same Time know it is only from the People : But for this they were turned out, *ab officio & beneficio*, by a mere Lay-Deprivation, which could not be done ; so the Intruders or Occupants were guilty of Schism, and the Right still remained with the others, though thus extruded and out of Possession;*

session; and you will find no other Schism but like this, in all the Christian Church, where the Intruders or Anti-Bishops turned out the true Bishops of the Church. The ancient Fathers, St. Ignatius, Cyprian, Augustine, &c. did not think it sufficient to hold Communion with Bishops, unless those Bishops preserved the Unity of the Episcopal College. In their Judgment, the setting up one Bishop in Opposition to another, or putting a new Bishop into a See already possessed by a Catholick Bishop, was ever accounted schismatical.

Thus the Schism in the *Corinthian* Church arose from some (perhaps gifted) Persons among them, who making an abusive Use of the Names of *Apollos* or *Cephas*, took upon them to use spiritual Jurisdiction, independent of St. Paul their rightful Bishop, or spiritual Father in Christ; see 1 Cor. iv. 15. &c. Thus the *Donatist* Schism, which St. Augustine wrote against, was occasioned by the setting up *Majorianus* to be Bishop of *Carthage*, when that See was already filled by *Cecilian*, the rightful Catholick Bishop of that Church. Thus the *Novatian* Schism began by setting up *Novatian* to be Bishop of *Rome*, when that See was filled by *Cornelius* rightful Bishop thereof. Thus the Schism at *Constantinople*, and thus the *Till-et-sonian* Schism, when they, by a Lay-Deprivation, had turned out the *Sacerdofitans*, who were the rightful Catholick Bishops of the Church. Now, the Nature and Consequences of the Sin of Schism equally affect all others who are involved in that State, notwithstanding they have the outward Form of an Episcopal Church-Government: For both the *Donatists* and *Novatian* Schismatics retained the Episcopal Church-Government, and used the same Liturgy and Form of Worship which the Catholicks did; yet both St. Cyprian and St. Austin, with many other orthodox Fathers, condemned them as Schismatics, void of Charity; and forasmuch as they divided the Unity of the Church militant, they were deemed incapable of receiving the Reward of Martyrdom in the Church militant.

A. I see all the Schisms in the Church have been by Bishop against Bishop, but not a Word of Presbyter: Were there no Schisms with them?

M. That is a good Fancy indeed! I tell you there was no such Thing as setting up a Presbyterian Church, in Opposition to the Episcopal Church-Government, known in the World till the fifteenth Century, or later; and I defy them to shew any Church in the World that was under that Government till that Time, and it was by Schism they did so; for they never got any Settlement but by *Erastianism*, or, if you please, *Saracenism*, by propagating their Doctrines in the same Manner, Sword in Hand; neither did they ever get any Footing in any State or Nation but by the same Method, as I could make clear to you at more Leisure.

4. And did Matters always continue in that State?

M. Truly

M. Truly they continued much longer than could have been expected at their Commencement; (for such was the Will of Heaven!) But, in the Fulness of Time, Providence, who always, sooner or later, takes Part with the injured and oppressed, interposed, and their Eyes were opened, being freed from that Restraint or Taxation that was laid upon Light: They then saw the Heinousness of their Guilt, and that the Sun always should, and did rise in the East and set in the West; Government was placed on its proper Basis, and stood on its Feet, with its Head erect, ready to receive the imperial Crown, that was impending over it, from that divine Hand whence Government originally came; the Prince's Metal-Crown vanished, and that of pure Gold shone with resplendent Brightness; the Mitre also recovered its primitive Lustre, and the *Till-ot-sonians*, who had defaced it, fled before it, some upon white Steeds they had carefully kept and pampered for that Purpose, others into Holes and lurking Places, or to strong Holds or Castles, thinking it not only the properest Place for Safety, but also, by being couped up there, they would have the better Opportunity of being Ear and Eye-Witnesses of all the Transactions that were going in the World, which they intended to transmit to Posterity through the Channel of their Sermons, after they could say, ALL IS WELL, but that Day they never saw again: For the *San-croftians* were restored to their Manfes and Glebes, which they found in great Disorder; for the *Till-ot-sonians* had taken always a scourged Crop of them, thro' the Uncertainty they were always in, since they had no Tack but what depended on Lives, or such precarious Circumstances; so that they were overrun with Stones and Thorns, and other Weeds: But, when the *San-croftians* got the Possession again, they first cleared them of all the Trumpery, and then, after due Labour, they sowed the finest Wheat without any Tares, and it came to have an exceeding fine Increase, in some Places Fifty, Sixty, or an Hundredfold; so that there was nothing but Peace, Plenty, Joy and Gladness to be seen in every Face, except among those whose greatest Joy, since ever they appeared in the World, was in doing Mischief, and setting the Son against his Father, and the Servant against his Master, which was their greatest Delight.

A. O Master, I fancy these would be merry Days to every Body else but to that Sort of Folk! I could wish to have been in the World at that Time, to have had my Share of them; for, by the Notion I have of them, they have been just like the merry Time they had after King *Charles's* Restoration, when every Body was in great Joy, except those you have described.

M. Your Notion is good enough, but with this Addition, that those Disturbers of the World's Tranquillity were never capable to set up their Heads again, for Want of proper Tools to make Wedges of, for you must know without these they never work to any Purpose,

Purpose. But enough at this Time, and next Opportunity I shall shew you other new Improvements they propose to make on Religion.

DIALOGUE II.

Ap. **N**OW, Master, if you have Leisure, I am curious to know what other new Improvements they propose to make on Religion?

M. Well, I shall tell you them. They fancy that they can make Improvements on Religion, as Labourers now a-days do upon their Grounds, where they fallow them, and let them ly lie for a Season, that they may produce a greater Crop the next.

A. Has not then their Fallowing the same good Effect?

M. By no Means; for, by their quarterly Sermons, where they let the Gospel ly lie, and employ all that *Sunday* in railing against the *Pope*, Pretender, and bloody Prelacy, (as they term it) they have made more *Separatists* from them, than Converts: For there are many of their Hearers that cannot endure to hear all the Railings they use, and so shun hearing them at that Time, unless it be to carry away Notes, which they do in great Abundance.

A. But why do they always add the Epithet of bloody to Prelacy?

M. Truly I cannot tell you, unless it be to create a greater Aversion to them, as *John Knox* called the Bishops *The horned Bishops*, for the same Reason.

A. I fancy I have found out another Reason, and it is this: They imagine that Prelacy is derived from the *Latin* Word *Prælium*, which signifies a Battle, and Battles, you know, are always bloody murdering Things; and so they think Prelates to be a strange bloody murdering Set of Folk.

M. I defy them to shew me that; but I can instruct that they themselves are so; not only from the Articles of their Solemn League and Covenant, but by their Practice wherever they have it in their Power: But before I do so, I must tell you that Battles, tho' they are bloody, they are not always attended with Murder: For it cannot be called Murder, the Shedding of Blood in a fair Battle, before the Victory is decided, for then you must either kill or be killed, as a certain General said in his *Laconick* Speech to his Men when they were just about to engage: *Do you see these before you? By my Saul you must either sell them, or they will sell you.* So you see in Battle all is fair: But it is Murder, and a most horrid Murder too, where there is any Massacre committed, either on the Men that are left wounded in the Field, or on those that are taken Prisoners, and have laid down their Arms; which is so barbarous and inhuman, that it is scarcely to be heard of among the most barbarous

barbarous of Heathens, it being against the Law of Nature and Nations, and far less ever to be practised among Christians.

A. How, Master! Did not you say just now that you could instruct this to be the Practice among Christians wherever they have it in their Power?

M. I did so; but I did not then call them Christians; for, as I said nothing like this was ever known to be practised among Christians, but only among the Saints, who call themselves the purest of Christians, because they are pure and clean of all Christianity, and with them there is nothing more frequent, as I shall shew you just now.

A. I will be obliged to you, if you will do so; for, to be plain with you, I can hardly believe in such monstrous inhuman Barbarity from your telling me so, unless you can shew me some better Vouchers for it than your bare Assertion.

M. Well, then, for your Satisfaction, and that you may not think that I am to impose upon you, I shall give you some few Instances of this Barbarity, and that from most undeniable Authority; and the Author I cite is Bishop *Guthery*, in his Memoirs of the Transactions of the Kirk of *Scotland* during the grand Rebellion in King *Charles* the First's Days.

After the Defeat of the great *Montrose* at the Battle of *Philiphaugh*—And here I shall not stay to give you any Encomium on this great Man; he being so well known in the History of those Times; I shall only observe, that when he was taken afterwards acting for the King, and having his Commission in his Pocket for so doing, he was hanged by them at the Cross of *Edinburgh*, with that very Commission hung about his Neck by Way of Indignity, but which he thanked them for, and gloried in it: And this was done even during the very Time that they had entred upon a Treaty for restoring their only lawful Sovereign, as they acknowledged him to be immediately after his Father's Death, and not long after this actually restored him by that very Title, and had him crowned at *Scoon*; where it is to be remarked, that they then lost the only Opportunity that ever they had, since they appeared in the World, of having the Honour of crowning a King; for I defy them to mention any King that was ever either christned or crowned by them; for all lawful Kings are God's Deputies upon Earth, and are called in Scripture *The Lord's Anointed*; and since ever the Christian Religion was established by human Laws, all God's Deputies, which all lawful Kings are, were ever both christned and crowned by Christ's lawful Attornies, the *Bishops*, or *Princes* of the Church, as they are frequently called in Scripture: So, if they had been Christ's lawful Attornies, there is no Doubt but they would have been permitted, some Time or other, to have had the Honour of crowning one of God's Deputies; but this they never yet had; for

at that Time, which was the best Opportunity they ever had, as King *Charles* was a lawful Sovereign, Providence interposed, and the Marquis of *Argyle* put the Crown on the King's Head; and Mr. *Robert Douglas* preached the Coronation-Sermon, which was full of Treason, as may be seen at this very Day, it being still extant.

A. Indeed, Master, I think they are much better at pulling down than setting up Kings?

M. That they are; and give them their own Will there would be no Kings at all, for a Commonwealth is what they most delight in; and a Commonwealth and Presbytery join as naturally as Episcopacy and Monarchy; but the Crown and the Mitre, against the Commonwealth, or Presbyterin Parity, with the Trunk-Hose Pair of Breeches, for me. And I must tell you they once had a mind to have made an Amendment on the Bible, and wherever they found the Words, *Kingdom of Heaven*, they were to put them out, and put in the *Parliament of Heaven* in their Place; as you will see in one of their great Oracles Mr. *Baxter* his *Parliamentum beatum*.

A. But all this While you have not yet given me any Instances of their Barbarities, by murdering in cold Blood after a Battle was gained.

M. Neither have I, for I was put off by this Digression; but now I am to begin. After, then, the great *Montrose* had lost the Battle of *Philiphaugh*, through the Treachery of one Family, (as if Treachery was to be hereditary in a Family) for the Father sent the treacherous Message, and the Son as treacherously obeyed: But I shall give you the Author's own Words, Page 166. of the old Edition. "The Surprisal was generally attributed to some Advertisement *Traquair* had sent him (*David Leslie*) concerning *Montrose's* Weakness; for it was known, that after *David Leslie* understood of his being in the South, he did nevertheless march northward to *Lothian*, and there at *Gladsmuir* concluded in a Council of War to advance westward towards the Foot of the *Grampian Hills*, and attend his Return; yet, having gotten a private Advertisement, he did (contrary to that Conclusion) presently turn to the South, and go to him, whereat his Consorts wondred: That *Traquair* had sent the Advertisement it was esteemed the more probable, because, at Midnight before the Battle, he privately called away his Son Lord *Linton* and his Troop, without giving any Notice thereof to *Montrose*. However, upon Sunday, September 12. *David Leslie* fell on. The Marquis of *Douglas's* new levied Men all fled at the first, being near their own Homes; the rest stood to it until they were almost inclosed, and *Montrose* with the Horse retired, so that ere Night, the most Part of them being joined, he was about 150 Horse in Train, only some were missing, who having lost their Way, and fled in several Paths, were taken by the Country People, and delivered to the Victor, viz. the Earl of *Heartfell*, Lord *Ogilby*,

&c. *Montrose's* Foot (so soon as the Horse were gone) drew to a little Hold, which they maintained until *Stewart* the Adjutant (being amongst them) procured Quarter for them from *David Leslie*; whereupon they delivered up their Arms, and came forth to a plain Field, as they were directed. But then did the Churchmen quarrel that Quarter should be given to such Wretches as they, and declared it to be an Act of most sinful Impiety to spare them; wherein divers of the Noblemen complied with the Clergy, and so they found out a Distinction whereby to bring *David Leslie* fairly off; and it was this, That Quarter was only meant to *Stewart* the Adjutant himself, but not to his Company: After which (having delivered the Adjutant to *Middleton* to be his Prisoner) the Army was let loose upon them, and cut them all to Pieces."

A. God keep us, Master, this is incredible, and, unless your Authority be undeniably certain, I can hardly believe it!

M. You may depend on the Truth of it, and it is beyond all Contradiction: But I have not done with it yet, but shall go on with the Historian. "Those who being taken by the Country People were delivered to the Victors, and were by them sent to several Prisons, most of them to the Castle of *Edinburgh*, and some to other Places, there to be kept until they should resolve about the Time and Place of their Execution, only two *Irish* Commanders, who happened to be taken, were presently dispatched; these were Colonel *Ocdin* and Major *Lachlan*, (two whom *Montrose* had in great Esteem) who, being brought to *Edinburgh*, were without Delay hanged upon the *Castlehill*." The rest of the Prisoners' Names, for Brevity's Sake, I omit, not intending to write a History, but only, as I promised, to give you some Instances of the Barbarity of those pretended Saints. "At *Glasgow* they caused to be executed, at the Market-Cross, upon *October 28*. Sir *William Rollock*, and the next Day Sir *Philip Nisbet* and *Alexander Ogilvy* of *Innerquharney*, (whereof the first was but lately come home from foreign Parts, and the last was but a Boy of scarce eighteen Years of Age, lately come from the Schools) and upon that Occasion it was that Mr. *David Dick* said, *The Work goes bonnily on*; which past afterward into a Proverb, but the Execution of the other Prisoners they deferred till the sitting of the Parliament at *St. Andrews*."

A. Well, what became of the rest of the Prisoners after the sitting of the Parliament.

M. I shall tell you that as far as it is needful. "The Parliament met at *St. Andrews* upon *November 26*. and thither were brought from several Prisons those that had been taken after the Fight of *Philiphaugh* to receive their Doom, which *Middleton's* Prisoner, *Stewart* the Adjutant, having Notice of, found the Way to make his Escape, and went up to *Montrose*. Two Noblemen, the Earl of *Heartfell* and Lord *Ogilvy*, being appointed to suffer, the

last, the Night before the Execution, (*Ogilvy*) escaped out of the Castle of *St. Andrews* in his Sister's Clothes, who in his Stead lay in Bed till he was gone; and *Argyll* conceiving this to be done by the Means of the *Hamiltons*, (in whom *Ogilvie* had special Interest) his Mother being Daughter of *Thomas* Earl of *Haddington*, and himself thereby Cousin-german to *Crawford-Lindsay*, therefore, to pay it home, he would needs have the Earl of *Heartfell* spared, whose Death they were thought to thirst after as earnestly as *Argyll* did *Ogilvy's*. So the first that suffered was *Sir Robert Spotiswood*, (Son to the late Archbishop of *St. Andrews*) formerly President of the Session, and now Secretary of State; a Man of extraordinary Worth and Integrity, and against whom (he never having been a Swordsman) nothing could be pretended, but that he had lately brought down a Commission from his Master the King to the Marquis of *Montrose*."

"The Committee of the Church prest the Parliament that more might go the same Way, which the Noblemen refused, desiring they would help them with an Overture how the rest might be otherways punished than by their Blood. And the Committee of the Kirk taking it into their Consideration, there were divers Opinions about it; but *Mr. David Dick's* was preferred by them all, who, being asked by the Moderator what he thought best to be done with them, answered in his homely Way, *Shame them, and impoverish them*: This was applauded by the rest; and so made the Overture which they preferred to the Parliament in Reference to them; whereupon the Parliament appointed a great Committee to sit at *Linlithgow*, upon *February 25*. and unto it referred the whole Remainder of the Prisoners to be deeply fined. And by this they exacted great Sums of Money from severals; and the (then much oppressed and loyal) Family of *Napier* was constrained to pay two thousand Pounds *Sterl.* because, in the Year 45. they had broken from their Confinements, and had joined *Montrose*; and that with such Rigour, that albeit they owed him 8000 Merks for Provisions they had bought of his Father towards the Sustainance of the Army in the Year 40. yet he could not obtain that the same should be allowed him in Part of Payment; but they made him deliver the said Sum of 2000 *L. Sterling* intirely, without any Satisfaction at all for the Victuals." The last Instance I shall give you is that of *MacDonald*, who still was in Arms in the Marquis of *Argyll's* Country. "For which End *David Leslie* quartered his Army in *Strathallan*, keeping his Head-Quarters at *Dumblain*, until the Middle of *May*, at which Time the Marquis (having adjourned the Committee of State) came to *Dumblain* to guide the Way to *David Leslie* and his Army, and, having begun their March upon *May 17th*, arrived at *Inverary* upon the 21st; from whence, on the 24th, they arrived at *Kinmare*, where *MacDonald* was: His Strength was reckoned to be

be 1400 Foot and two Troops of Horse. *MacDonald* skirmished with them from Morning till Night, but the next Day himself and his *Irish* (having Boats in Readiness) fled to the Isles, and from thence to *Ireland*; the Country People (whom he had constrained to join him) submitted upon Quarter given them by *David Leslie*: But having surrendered their Arms, the Marquis and a bloody Preacher (Mr. *John Newy*) prevailed with him to break his Word, and so the Army was let loose upon them and killed them all without Mercy; whereat *David Leslie* seemed to have some inward Check, for while the Marquis and he, with Mr. *Newy*, were walking over the Ancles in Blood, he turned about and said, *Now, Mr. John, have you not once gotten your Fill of Blood?*" This was reported by many that heard it, and this is the last Instance I intend to trouble you with of the unparalleled Cruelties of these pretended Saints.

A. And truly I think these are sufficient to give any Body a Disgust at them and their Ways: But is this Book easily to be had, that I might peruse it myself? For tho' I have taken myself to a handicraft Trade, that needs not make me lay aside the Gentleman, and I like to read Books some Times: And who knows but I may come to be an Author myself, as they tell me you are one? But pray, Master, what may you make by your Writings, for I have heard it said that it is but a poor Trade, unless it be upon Stamp-Paper?

M. Truly I make just as much by it as ever I proposed to myself.

A. Then it must be a better Trade than it has been represented to me: How much may you make? For I thought that you could not propose to make Buckles to your Shoes of it.

M. Neither I do, and yet it is all that I proposed to myself, which is, to be a little Money out of Pocket for Paper, Pens and Ink; but if for this I can contribute any Thing to put the Ignorant or Missed in a right Way, I think my Pains and Money very well bestowed.

A. That is very charitable, indeed, and I hope it shall have its desired good Effect, and you your own Reward.

M. I thank you; and if People would but read without being prejudiced, I would not despair of the former, but what through Prejudice of Education, or Interest, it is but washing a *Blackamore*.

A. But pray where is this Book to be had, that I might get one of them?

M. They are to be had in most of the Stationers Shops in Town; but beware of the last Edition, for it was reprinted lately, and the Preface in the old Edition was left out for Reasons best known to the Editors. But as it is as valuable a Part as is in the Book, I shall make up that Defect to you as far as it is needful.

A. I will be much obliged to you if you will do so.

M. Here

M. Here it is: "Nor doth the Editor of the ensuing Papers judge it needful to prefix any Thing more to them, save to assure the Reader that what is here published is from an authentick Copy, and without the least Addition or Interpolation, and not with the Insincerity and foul Practice used by the Editor of Mr. *Russhworth's* second and third Volumes of historical Collections, even in the Lifetime of that Gentleman, as well as by most other Persons, both before and since his Time, who have published Books for the Republican Party; so he doubteth not, but those who will vouchsafe to peruse these Memoirs, will, among other Things, which it will be an Advantage to them to be acquainted with, have such a View given them of a certain Set of Ecclesiasticks, as ought to caution those vested with civil Authority and Power, how little their Professions of Fealty and secular Obedience are to be relied upon; being a Faction that can suborn and press Religion against Monarchs; and unless carefully overlooked in the Management of their spiritual Dispensary, are ready to infuse the Poison of Sedition and Disloyalty into the Doctrines and Articles of the Christian Religion; and who of all Men are best instructed in administering their malignant Preparations in the Vehicles of seeming Sanctity and pretended Zeal for the Glory of God, and for the Sovereignty of our Lord Jesus Christ. For, notwithstanding their clamorous Declamations against the Church and Court of *Rome*, yet, by the Exposition they have given of the Gospel for ordaining a Ministry, and constituting a Government in the Kirk distinct from that of the State and the Officers thereof, they have been aspiring after little less Independency upon, and Absoluteness over Monarchs and political Laws, than the *Roman* Pontiff, in virtue of his Claim of Supremacy, and of an unlimited Power settled on him *in ordine ad spiritualia*, hath exercised over the Princes of the Earth; and whensoever their Strength hath been proportionable to their Inclinations, they have, under the fair and specious Pretences of asserting the royal Rights and jurisdictional Powers of our blessed Redeemer, declared themselves for the binding Kings in Chains, and their Nobles with Links of Iron. Whereof these Memoirs will afford such undeniable Instances as are beyond the Acrimony of Satyr."

A. And were these Memoirs never contradicted by them?

M. No, that ever I heard of.

A. But what was he this Mr. *Russhworth* that the Republican Party used such Freedoms with, as to make Interpolations on his Collections in his Lifetime?

M. I shall tell you: He was no Enemy to that Party, but it seems he would not go all the Lengths they would have him, at the Expence of Truth: He was Secretary to Lord *Fairfax*, the General of the Parliament's Army against the King, and so could have Access to know most of the Transactions of the Times; and these

these Interpolations are what some of the Republican Writers refer or appeal to, and particularly one of them, in a most scurrilous Pamphlet, called *An Answer to all the Sermons that ever were or will be preached on the Subject of the 30th of January*; and this Pamphlet is made up of all the Trash that *Burnet*, or even *Oldmixon* himself, would not venture to stuff their most partial Histories with; and as it was lately reprinted here, it has met with an Answer; and I would not have given myself the Trouble of making Mention of this scurrilous Paper, if it were not that I find it is in high Esteem with some of the Party, insomuch that you may see this very Piece to be pitched upon, among others, to make up Part of a Stationer's Sign-Post in this Place.

A. Truly I think that is ill-judged of them, to discover so much of a Party-Spirit: It is not a Way to get every Body for their Customers; for there is no Doubt but there are some People, who, if they could be served elsewhere, would not go there, more than they would go to a Tavern that had *David Leslie's* Head set up for their Sign; for they would be afraid of one that would, from the rest of Mankind, pitch on him for a Patron, lest they should meet with Poison in their Victuals, or be murdered in cold Blood, if he could serve his Turn by it; for tho' *David Leslie* might plead a Check of Conscience, or the Instigation of a bloody *Mass John*, for what he did, yet I am afraid that will not avail him much at the great Tribunal, where all those bloody inhuman Wretches must one Day appear.

A. But there is another Historian, that, besides all these inhuman Barbarities of murdering Prisoners in cold Blood, tells you of the most unhuman Cruelties ever were committed.

M. I think we have enough at present, and I shall hear that from you at next Meeting.

D I A L O G U E III.

M. **Y**OU was going to tell me of another Historian, now let us hear of him.

A. Yes, there is another Historian, that, besides all the Barbarity that yours makes mention of, in murdering Prisoners in cold Blood, tells you of the most inhuman Cruelties that were ever committed in any Nation since the Sacking of *Jerusalem* by *Titus Vespasian*.

M. Lord! is that History come out then? Truly I thought they would not have ventured to publish it.

A. I tell you it is published, and by the Author himself.

M. God preserve us! Is it possible that any Person can be so audacious, in the Sight of Heaven, as to be the Publisher of his own impious Handy-Work?

A. And

A. And who else would you have to do it? Would you have some Plagiary to do it, and put another's Name to it? That would be most insolent, and using the Gentleman as badly as you say *Rushworth* was used in his own Time.

M. Pray what do you mean? I do not understand you.

A. I mean the Substance of two Sermons preached in the Tolbooth-Church of *Edinburgh* on Occasion of the Thanksgiving, *June 23. 1746.* appointed by the late General Assembly of the Church of *Scotland*, &c. for the Victory of *Culloden*, by *Alexander Webster* one of the Ministers of the said Church.

M. Truly I was thinking on something else, and I cannot but laugh at my Mistake. And have you that Sermon? I will be obliged to you for the Sight of it, for I thought to have got one of them for myself, but they all vanished on a sudden, so I could not get one of them.

A. I have it, and you shall see it, and it was by Accident that I got it; for it was a Friend of mine that brought it from *London* with him, and happened to leave it with me, and had forgot to call for it again.

M. To bring from *London* a Sermon preached in the Tolbooth-Church of *Edinburgh*? Were there an Arm-Chair here I would let you in it.

A. You might do so if you pleased; but all that I can say is, that he told me, that that Sermon, and another by the same Author, called *The wicked Life and deserved Death of Haman*, were both reprinted there, and bound together, the better to shew the Contrast betwixt them; and I shall give you only some few Passages out of the last; where, Page 23d of the *London* Edition, he says, "Here I shall only give Hints of what I have frequently and more largely set before you, especially since the Commencement of these perilous Times — The Injustice and Oppression, Rapine and Plunder, Bloodshed and Murder, hitherto occasioned by this most wicked Rebellion, is but a faint Emblem of the direful Misery and Destruction that would have attended its farther Progress. What a frightful Scene of the most shocking Barbarities past before our Eyes, in Proportion as this unnatural Monster is supposed to have made its Way once more through our dear Country? — The Desolation of God's Sanctuary, the Slaughter of his Servants,—numberless Innocents robbed, slain and massacred,—Friends and Acquaintances tearing each others Bowels,—Parents and Children embruing their guilty Hands in one another's Blood,—Fire and Sword, War and Famine, spreading Misery and Desolation around—Horror and Anguish, Pain and Distress, every where triumphant. Page 24th. One Enemy seeks to rob us of our Estate; another to deprive us of our Friends; a third to enslave and oppress us; — a fourth would wrest from us our holy Religion: — But here is an Enemy, the Com-

Composition of all Evil, who would at once deprive us of all those Blessings, and bring upon us all this Misery. Believe it, my Brethren, our Nation and Church our Laws and Liberties, our Bibles and Property, ourselves and Children, must all have perished in the overflowing Deluge. Then farewell Freedom and Liberty of Conscience; farewell the peaceable Possession of the Sanctuary; farewell the pure Religion of *Jesus Christ*; farewell all the inestimable Privileges of the late happy Revolution, the Purchase of so much Treasure and Blood!"

M. Truly he is right there, for it has cost us Blood and Treasure enough, and still like to cost us more; but then it is well worth all the Purchase.

A. There is no Question of that.

M. But let me see it myself, only to glance it over.

A. There it is.

"Heathens professing *Judaism* when the Fear of the *Jews* fell upon them, *Esther* viii. 17. Hum! he seems to have a great Passion for the fair Sex, indeed; for, in all the Sermons that he has yet published, that I know of, he has still been dabbling in *Esther*: But what if, for this Sermon of his, I should give him a Lecture upon the first *Psalms* for Morning-Prayer for the sixteenth Day of the Month, and, lest he may not find it out by this Description, it is the Seventy-ninth *Psalms*, which, you will mind it, is for the 16th Day, so read it at your Leisure while I go on with this Author. Page 25. "These are not mere Conjectures, or distant Probabilities, but the almost necessary Consequences of the supposed Success of our Enemies. What could have been expected from *Rome*, but *Romish* Superstition and Will-Worship? What from *France*, but *French* Tyranny and Oppression? What from an arbitrary Monarch, but the Chains of Slavery? What from an idolatrous Prince on the Throne, (even supposing Force out of the Question) but the sudden spreading of the fatal Contagion through City and Country? What from a lawless starving Banditti, but the spoiling of our Persons and Goods? — And what from the Bloody House of *Stewart*, but Fire and Faggot, Racks and Tortures?" Hout upon him! I have enough of it at this Time: But I would have him to condescend on the Time that the Royal House of *Stewart* deserved all those bloody Epithets he has given them; whether in King *James VI's* Time, who, in his *Basilicon Doron* which he wrote for his Son, desires him to forgive them, (the known Enemies to his Family, and of all hereditary Monarchy) but never trust them; and says of them, *That they have God in their Mouths, the Devil in their Hearts, and the World in their Arms*? Or was it King *Charles I.* that used all these Fires, Faggots, Racks and Tortures? Or King *Charles II.* after his Restoration, when they made all their penitential Acknowledgments for the Injuries and Affronts they had put upon Majesty, as you may see in some

some of their Addresses at that Time, tho' afterwards they flew out into open Rebellions, as well as *Ryehouse* Plots? And after all this many were offered their Pardon upon these easy Terms, of only saying, *God save the King*. Or was it in King *James VII's* Time, for his granting them an Indulgence, for which you may see their fulsom Addresses to him? But I am not to give you a History of them and all their Plots, but shall refer you to some Books, out of many, that will satisfy you as to them; such as, *Foulis* on Presbytery, *Edwards's Hesiographia*, *Gangrena*, *Lewis's Scourge*, *Caveat* against the Whigs, &c. &c.

A. But what say you as to all these Cruelties mentioned in this Sermon? Answer me that?

M. That I shall. And first, from Bishop *Guthrie's* Memoirs, where, in that Preface I told you was omitted in the last Edition, which I made up for you, you will see that certain Set of Ecclesiasticks, and compare them with this Author. The next I give from *St. Jude*, (whom they unsaint, as they do all the other Apostles and Evangelists, to make Room for the Saints of their own Covenant, as you will see on their Monument erected in the *Gray-Friers Church-Year*) *Jude 9.* Yet Michael the Archangel, when contending with the Devil, he disputed about the Body of Moses, durst not bring a railing Accusation against him, but said, *The Lord rebuke thee*. But you see they use greater Freedoms in venting their railing Accusations against that Royal House, than the Archangel durst take upon him to do against the Devil.

A. Then that Family must be looked upon by them to be as much worse than the Devil, as they esteem themselves better than *St. Michael*, or the Apostles and Evangelists whom they have all unsainted.

M. Just so. And the last is this, That the Pulpit is, or rather ought to be, the Chair of Verity, and so nothing should be vented from it but known Truths, and therefore they ought to be very cautious in what they advance for such, that it is well vouched, at least, and from undoubted Authority; for I look upon the publishing a Falshood or Lye from it, to be as much more heinous a Sin, as the poisoning of People, by putting of Poison in the Elements of Bread and Wine, in which they were to take the Sacrament, would be more heinous than giving them the same Poison in a Tavern, a Camp, or a Field; and therefore they cannot be too cautious in examining before they publish such monstrous Things. And I will instruct, that this Preacher, *Mr. Alexander Webster*, was couped up in the Castle of *Edinburgh*, and a Guest in that General's Family to whom he dedicates this Sermon, the whole Time that these lawless starving Banditti (as he calls them) were here; so he could have no other Authority but that of Hearsay; and I appeal to all the Inhabitants of this Place, if they had any Grounds for making such Reports: And if it was when they were in *England*, the News-Papers there would

would have rung with it, as well as our Pulpits here ; and if it was in the North Country, (where it is certain all these inhuman Barbarities were committed) I would ask him, whether it was before the fatal Battle there, or after it, that they were so ? If before, let them prove it ; if after, who was it that could give the Orders for so doing ? So, for one who calls himself a Minister of——

A. I see you are going to fly in a Passion, and to be ill-natured I must prevent you, Master. I was reading the Lesson for the Day and it was 2 *Sam.* xvi. 7. where, in Verse 7. I see one *Shimei* that went out and cursed King *David*, calling him a bloody Man and a Son of *Belial*, as he was passing by, being obliged to flee the Land for his unnatural Son *Absalom* ; but in all the Bible that I have been looking thro', I cannot find this *Shimei* ever mentioned before ; for I was wanting to know what Injury King *David* had done to this *Shimei*, that he should go out to curse him when his Back was at the Wall, and I can find none.

M. Neither will you ; for this *Shimei* has been some dastardly Wretch, that durst not go out a volunteering with the rest of them, and use his Arms, but made up that Defect with his foul Tongue : And what is remarkable of this Wretch, he was the first and readiest to come and ask the King's Pardon on his Restoration, which was generously granted—But plague on you for putting me off, by this Digression, what I was going to say ; and I must say, for one who calls himself a——

A. Master, can you tell me if there were any penitential Addresses made to that King after his Restoration ? If there were, it is a Pity they were not handed down to us.

M. There is no Doubt but there were, and they were just as well observed as some of ours. But I will say, for one who calls himself a Minister of the Gospel of Jesus Christ.

A. O my good Master, were there any publick Executions after these Rebellions ?

M. No ; for they were all received into Mercy, and got their Pardons, on their saying, *God save the King* ; and they were not so fond of Saintship, then, as to refuse it on these easy Terms : For as *Machiavel*, that famous Italian Politician says, *That lawful Kings both can and may grant Pardon to Subjects after a Rebellion is quelled, and they returned to their Duty again, since he after that may reign in the Hearts of his Subjects with Safety* : But that is not the Case with Usurpers, who are brought in, or set up by a Party, and so cannot be supposed to have the Hearts of the Whole ; and therefore, when the adverse Party rises up against them, if they fail in the Attempt, *Il faut ecraser*, as they say in *French*, is the Method they should use ; and this Maxim of *Machiavel's* is what always prevails. And now, since you have diverted me from what I was going to say,

say by these Questions of yours from the Scriptures, I shall give you a short Sketch of the Kingdoms that the Children of *Israel* were divided into, as if God had permitted it on Purpose to transmit to us the Parallel we see there drawn betwixt the elective and hereditary Monarchy they were then under ; for after the Revolution which the ten Tribes made, by setting up *Jeroboam*, that Kingdom was always elective, tho' every one of those Kings thought to have made the Crown hereditary in his own Family ; and yet, of nineteen Kings, which was the Whole, they were of no fewer than nine different Families, and not one good One among them all ; which shews the Badness of the People's Judgment, when they come to take upon them to chuse for themselves : " For, when we in our worldly Wisdom, and under Pretence of publick Good, take upon us to murmur at, and cast off such Government and Governors as the Lord hath appointed us, instead of bettering ourselves by such Revolutions, we may reasonably expect Tyrants to rule over us with Rods of Iron, as has been frequently verified in most Nations of the World." Bishop *Burnet's Ser. 6. Edit. 1674.* And here, in the Case of *Jeroboam*, tho' his Revolution was foretold and permitted, yet that does not justify him in it, more than it did *Abshalom* or *Judas* ; and his whole Conduct shews, that he durst not trust to the divine Providence to establish him in what is plain he was only permitted to possess himself of ; and he was so far from insisting on a divine Right to that Kingdom, that he owns *Rehoboam* still to be their Lord and King, and himself to be no better than a Rebel and Usurper, 1 *Kings* xii. 26, 27. And therefore, no sooner was he in Possession of the supreme Power, but his first Study was how to settle himself in it, and for that End he first provided himself in Store-Houses, which could not be done without additional Taxes and Exactions from the People, and with these he built him fenced Cities ; for he could not rest satisfied till he had his Fort *Jeroboam*, and other Garrisons in different Parts of the Kingdom, to overawe those whose Loyalty he was most suspicious of. And then, to prevent the People from recovering their Senses, and therewithall their true Allegiance, he knew right well that Religion and Loyalty are inseparable Companions, and that the true Religion is so far from being a Friend to unjust Titles and Acquisitions, that it teaches the indispensable Duty of Restitution ; and therefore he takes upon him to reform Religion according to his own Mind : His first Step was to grant the People a Toleration and Indulgence, by taking away that Test which required an Uniformity in their Worship, for the Lord, to prevent Divisions, had provided so far for Uniformity in his Worship, that he required a single Unity, and, that it might be in one Manner, he let it be but in one Place : But, however, because he would not be suspected to be a Man of less Piety, but only would pass for one less bigotted to the Strictness of Rites and Ceremonies

remonies, and more careful of their Ease than ordinary, he contrived the laziest and easiest Religion that he could think of, by telling them, *It is too much for you to go up to Jerusalem to worship*: So he provided for them two golden Calves, which he set up at proper Places, the one at *Bethel* and the other at *Dan*; so that for one Cathedral, they had now two Conventicles to go to just at their Doors, and for these he made Priests, at his own Hand, from among the meanest of the People.

A. O Master, I fancy that *Jeroboam* was an Independent with those Priests of his.

M. That he was, and the first one too, as *Korah* may be said to be the first Presbyterian, for the Parity he set up for. But, to proceed with *Jeroboam*, you will find, that whereas the Grievances they had complained of in *Solomon's* Reign, and were more afraid of under his Son *Rehoboam*, were but imaginary, (for neither of those Kings appears in Scripture to have been a *Tyrant* or *Oppressor*) no sooner had they, in their worldly Wisdom, assumed the Liberty finally to withdraw their due Allegiance to their rightful Sovereign, and set up another in his Throne, but they found themselves every Way miserably deluded; their Strength broken, their Trade lost, their Riches wasted, their Honour turned into Contempt, their Peace into a continued State of War and Bloodshed, their Religion into an Abomination; and, in short, all the Happiness that Men are capable of in this Life changed into the quite contrary, till they became at length a Prey to their Neighbours, (who before had been fond to court them) and were buried in Obscurity to the World's End: And indeed it is no Wonder, since "a general Corruption and Dissoluteness of Manners, an impudent Boldness in the Practice of Iniquity, a Neglect and Contempt of all the Duties of Religion, the loosening of the Joints of Government, by Treasons and Conspiracies, divided Interests and Dissentions among the People, Confusions and Divisions in the Church, are as infallible Symptoms of a dying State, of the Dissolution of a Commonwealth, and the Funeral of a Kingdom, as if a flaming Sword had hung over it, or a Voice from Heaven had revealed its Doom." And this was the State of that Kingdom while it lasted, as you may see in the whole second Book of *Kings*; every one conspiring against another; slaying him and reigning in his Stead makes up the most Part of their History, as you see *Shallum*, *Menahem*, *Pekabiah*, *Pekah*, till *Hoshea* the last of them. Neither are the petty Shifts and mean Artifices less remarkable, which these several Usurpers were forced to make Use of in their respective Difficulties; sometimes giving vast Sums of Money to a powerful Neighbour to guarantee their ill-gotten Possessions, or, as our Translation renders it, to confirm the Kingdom in their Hands; "sometimes dearly buying a little present Peace from one, at the same Time basely endeavouring to make

make contrary Alliances to enable them to break it : And whatever their End was in the Disposal of it, still the Money was exacted of the deluded People to their Impoverishment ; for these quack Methods were so far from curing the Wound, that they both made it the deeper and increased the Smart ; their Neighbours became still the stronger and the more imposing, while they grew daily weaker, and less able, either to gratify or deny whatever they demanded ; till at last *Shalmanasar* King of *Assyria*, like an insatiable Gulf, exhausted all at once, carrying away *Hoshea* and all his People into Captivity, and overflowing the Country with an Inundation of Foreigners, who knew not the God of the Land. Thus ended the Kingdom of the ten rebellious Tribes, after they had suffered all the Convulsions of nine Revolutions under nineteen Kings ; and from that Time, like the *Pictish* Kingdom here, they were never more heard of again ; so all the *Jews* now in the World are the Posterity of the loyal Kingdom of *Judah*."

Come we next to treat of the Kingdom of *Judah*, of which, after the Revolution of *Jeroboam*, the Succession was regular and uninterrupted, and there were some good and some bad Kings among them ; and tho' there were some of them slain by their own Servants, yet those Regicides were sure to meet with their just Reward, and always the next Heir succeeded, as you may see in the Book of *Kings*, till you come to *Ahaziah*, after whose Death, his Mother *Athaliah*, the Daughter of wicked *Ahab* King of *Israel*, usurped the hereditary Throne of *Judah*, and endeavoured to make to herself a thorough Settlement, by destroying all the Seed Royal except one, who was happily hid from her ; " For they that fear to lose their usurped Possessions, never think themselves secured, or their Usurpations settled, until their unjust Titles be sealed in the Blood of the right Owner, and their own wicked Lives secured in the unmerited Death of their innocent Adversaries." And now, what was wanting to make *Athaliah* a lawful Sovereign, that can be pleaded by any other Usurpers ? It is plain she wanted nothing but the hereditary Right, for she had the full and uninterrupted Possession of all the Power for upwards of six Years, and the Providence, as some call it, of Success, and the People's Submission to her, and no other Pretender in View to interrupt her ; and yet, when she the least dreamed of it, *Joash* the right Heir by Birth, who had been miraculously preserved by Providence, was unexpectedly produced and restored, and the Usurper destroyed ; and then, notwithstanding their forced Submission to her during her Possession of all the Power, *All the People of the Land rejoiced, and the City was quiet, after they had slain Athaliah (the Usurper) with the Sword, 2 Kings xi. 2. Chron. xxii. 22.* And here I cannot but observe, that tho' this Usurper had all the mean, abject and fawning Compliments paid her by Men while she was alive, yet no sooner was she slain, but all

the People of the Land rejoiced at her Death ; yet the Holy Scriptures never once gives the Title of Queen to *Athaliah*, but appropriates the royal Title to the rightful King, tho' out of Possession and in Obscurity, calling *Joash* King no less than five several Times, even before his Restoration, 2 *Kings* xi. 5, 6, 7, 8. whereby it is manifest the Holy Ghost grounded his Title on the Proximity of Blood only. And here I shall give you a Passage out of Dr. *Sherlock's* Case of Resistance, printed 1684. Pages 128, 131, 132. where he cites this Story of *Athaliah*, and proves, " That the most prosperous Rebel is not the higher Power, while our natural Prince, to whom we owe Obedience and Submission, is in Being : And therefore, tho' such Men may get the Power into their Hands, by God's Permission, yet not by God's Ordinance, and he who resists them, does not resist the Ordinance of God, but the Usurpations of Men—*Athaliah* reigned, and had the whole Power of Government in her Hands, yet that did not make her a sovereign and irresistible Prince, because *Joash* the Son of *Abaziah*, the right Heir to the Crown, was yet alive : And therefore, in the seventh Year, *Jehoiada* the chief Priest set *Joash* upon the Throne, and slew *Athaliah*, and was guilty of no Treason or Rebellion in so doing ; which shews that no Usurpation can extinguish the Right and Title of a natural Prince : Such Usurpers, though they have the Possession of the supreme Power, yet they have no Right to it : And tho' God, for wise Reasons, may sometimes permit such Usurpations, yet, while his Providence secures the Persons of such deposed and banished Princes from Violence, he secures their Titles too." Thus far this orthodox Author in the Case of Resistance.

A. But, Master, I have a Treatise of the same Author's, called his *Case of Allegiance*, printed in the 1691. wherein he says, Pages 10—18. " That all sovereign Princes, who are settled in their Thrones, are placed there by God, and invested with his Authority, and therefore must be obeyed by all Subjects as *Ministers of God*, without inquiring into their legal Right and Title to the Throne—That the Scripture has given us no Directions in this Case, but to submit, and pay all Obedience of Subjects to the present Powers: It makes no Distinction (that ever I could find) between rightful Kings and Usurpers, between Kings whom we must, and whom we must not obey, but the general Rule is, *Let every Soul be subject to the higher Powers ; for all Powers are of God.*" Now, reconcile me these two if you can.

M. Truly to reconcile them I will not pretend ; but, to account for them, I think I may. You will observe, in what I have cited in this Author, he proves plainly, from the Scripture, what he there advances to be true ; but in the other he gives no Scripture-Proof for what he advances, but only says, *It makes no Distinction (that ever I could find) betwixt rightful Kings and Usurpers, between Kings whom we must, and whom we must not obey.* Now, if that were

were the Case, there could be no such Thing as an Usurper in the World ; for whenever any one gets into Possession, he then must become the lawful Power ; and so has no more ado, than to cause his Trumpeters sound, from their Pulpits, or in their seasonable Warnings, *Let every Soul be subject to the higher Powers, for all Power is of God* ; for there are Times wherein those loyal Texts are in Force, and Times when they are not ; for,

*As when the Sea breaks o'er its Bounds,
And overflows the level Grounds ;
Those Banks and Dams, that, like a Screen,
Did keep it out, now keep it in :
So when tyrannick Usurpation
Invades the Freedom of a Nation,
The Laws, that were at first intended
To keep it out, are made defend it.*

HUDIBRAS.

But you may observe also that what I cited was written in 1684, and what you cited was in 1691. Now, there was a great Difference of Market-Days betwixt these two Periods ; for it was betwixt these two that the *Till-ot-sonians* had taken Possession, and had turned out the *San-croftians*, and this Author, from being a *San-croftian*, by this Time was become a *Till-ot-sonian*, and so thought himself obliged to write in the *Till-ot-sonian* Stile.

A. The *Hudibrastick* Stile I fancy you mean, as I could shew you ; for

*What's orthodox or true Believing,
Against a Conscience——a good Living.*

M. Come, come ; no more of your *Hudibras*, till I have discussed *Athaliah*. When she was slain in the Temple, who, do you think, was slain with her ?

A. Truly I cannot just now tell you, not being so well versed in the Bible as you are.

M. But who do you think it was ?

A. I cannot tell ; perhaps all those that supported her in her Usurpation.

M. That it was not ; for there was none else but the always sure, faithful and constant Companion of Usurpation, *Mattan* the Priest of *Baal* ; from whence we may judge of the constant and inseparable Correspondence there is between Usurpation and false and immoral Worship ; whereas, no sooner the right Heir was restored, but the true Religion was also restored with him ; Now this *Mattan*, as you will see *Kings* xi. 18. is only called a Priest of *Baal*, for *Baal* had no Chief Priest ; so it seems he has been Chaplain or Almoner to the Usurper, which is the highest Pitch of Preferment those Parity Priests can attain.

A. But,

A. But, Master, ought not the Temple of God to have been an *Asylum*, or Sanctuary, to *Athaliah*, as well as it was to *Joash* the young King?

M. No; for there is no Time nor Place that can be so sacred as to hinder or prevent the cutting off an Usurper, when you have it in your Power; for you see the Chief Priest *Jehoiada* had formed his Plan for the King's Restoration, by cutting off the Usurper in the Temple of God, and thought it no Sin in his so doing; neither are you to imagine that the Temple would have been any Sanctuary to the King, if *Athaliah* thought he had been there, or alive: For those bloody Monsters are not so remiss, nor will rest satisfied until they have the exact Number of all those Heads they have a-mind for, or stand in their Way, as you see *Jehu* did, *2 Kings* x. who had all the Heads of *Ahab's* Children sent him, which he ordered to be laid in two Heaps at the entering in of the Gate, till the Morning, that he might be sure of having the exact Number of them; so we may conclude, that this bloody Monster has been imposed upon by having got the *wrong Head*, which was the Means of the Preservation of the young King; and the Loyalty of the People was well rewarded by God Almighty, for this young Hero became such a glorious Prince, and such a Blessing to them, *That like unto him was there no King before him, that turned unto the Lord with all his Heart, and with all his Soul, 2 Kings* xxiii. 25.

A. Well, Master, by this I see that the School of Adversity is the best School for learning many princely Virtues.

M. But what would you think to hear of another bloody Battle, and a decisive one too, where the Victors had neither a wounded Man nor a Prisoner to shew two Days after the Engagement? Solve me that Mystery, if you can.

M. I think there is no great Mystery in that, for it has been a Sea-Fight, and there have been no Ships taken, and so there could be no Prisoners, and they have been fighting with eighteen or four and twenty Pounders, and these make not many Wounds; there it is solved to you.

M. Your out of your Logicks for all that; for it was a Land-Battle, and with small Field-Pieces, Guns, Swords and Bayonets; what say you to that?

A. I suppose they have dismissed their Prisoners on Parole of Honour, and they have met with some Friends to relieve them of that, and the Victors have allowed the Survivors of the vanquished to carry away their wounded on their Backs; there it is solved to you.

M. No, not yet; guess again.

A. Truly I can think on no other Way: But are you sure that there were Prisoners made, and Men left wounded on the Field of Battle?

M. That is most certain.

A. Then

M. Then the Conquerors have wanted to be troubled with no wounded Men nor Prisoners, and so have made away with them at their own Hand; that is the only Way next that I can solve your Mystery.

M. And a very odd Way it is, and only shews your great Ignorance in military Discipline; for after an Engagement there is a List of every Thing taken up, and a Report of them made to the General; such as, the Number of the Cannon or Train of Artillery, Colours, Drums, Trumpets, the wounded Men and Prisoners, and a Soldier dares no more murder a wounded Man or Prisoner, than he dares burn the Drums, Trumpets, or Colours that were taken, for these are the Trophies of the General's Victory, and by all Nations held in great Esteem, as you see among the *Romans*, where they put up the Sterns of those Ships they had taken from the *Carthaginians*, in that publick Part of their City they called the *Rostrum*, which in their Language signifies a *Ship's Prow*; and these Trophies, such as Colours, &c. always followed, or went along with the Conqueror, either at his Triumph or Funeral-Pile; and if, thro' Envy or Maliciousness, they should be in Flames before Hand, they cannot be said to follow the General.

A. But then may not the General follow them?

M. I will not deny you that.

A. But what should tempt any Body to burn the Colours, that are commonly made of ragged Pieces of Silk, and of no great Value, I should think, whether they were burnt or not? but for the Shafis of them, I think, it were a Pity to burn them.

M. Truly I see little Thing they are good for.

A. You are in the Wrong, for I would make a very good Use of them; I would cut them all down to the Length of Drum-Sticks, and I would send one to every Parish in the Kingdom, as far as they would go, and would desire the Beadle to lay it on the Pulpit the first Sunday of every Quarter, it being the fittest Instrument for dusting the Cushion with, and it would be of great Service and Relief to their Fists, which they were obliged to use in former Times, as,

*When Pulpit, Drum ecclesiastick,
Was beat with Fist instead of a Stick.*

DIALOGUE IV.

M. **T**HIS being an idle Day, pray, which Way are you to dispose of yourself?

A. Truly, Master, I have thought of no Way unless it be to take a Walk, so I am entirely at your Disposal.

M. Well,

M. Well, then, what would you think if we should employ some of it in conversing about that other Religion I told you I was to instruct you in ?

A. I am much obliged to you for the Instruction I have had from you already, and I assure you, what with it, the Books you have given me, and the Insight that I have got from others, I am entirely out of Conceit with Presbytery, as I believe every Body else would be, if they took the same Pains that I have been at, and were not determined to persevere in it, merely because it is the Religion established by Law, and that they were bred so ; for I am now satisfied that the Church of *England* is the purest Religion in the World, and am determined to bide by it ; and so, if this new Religion you are to teach me is anyways inconsistent or different from it, I must beg your Excuse, for I do not incline to be among the Number of those, who, according to *St. Paul* in his Epistle to *St. Timothy*, will *abhor the Words of sound Doctrine but, shall heap up to themselves Teachers, having itching Ears ;* so I think I will take a Walk.

M. Not so fast neither ; for I assure you this new Religion I am to instruct you in is intirely the Principles of the Church of *England*, and practised by every true Son of that Church, though there are some Apostates in it, who with their mercenary Pens will prostitute it in their pastoral Letters, which they make a-Kin to our reasonable Warnings ; and at other Times will put Limitations, and prescribe Measures to our Submission to the lawful Authority of the King ; and not only so, but, by a sacrilegious Sort of Chymistry, will extract all the Spirit out of Bread and Wine, and leave nothing but the *caput mortuum* remaining : But in all this they *run greedily after the Errors of Balaam*, and for the same Reason too ; and you will find, for this, if they are not at the Head of the Church, they are sure to be at the fattest Part of it, and when that happens it is a sure Sign that the State is not orthodox as to its terrestrial Religion.

A. Terrestrial Religion ! What mean you by that ? Is that the new Religion you are to instruct me in ? Good b'ye, Master, I think I will take a Walk.

M. Patience, my Lad ; did not I tell you that the Laity had Souls to be saved as well as the Clergy, and therefore they ought to be allowed to practise on Earth what they have to do in Heaven, and so have their Share in the publick Worship as well as and along with the Minister ?

A. You did so, and that was one of the strongest Arguments, I think, that can be used against the Presbyterians, where the Laity have nothing to do the Day long, but to sit at their Prayers, if they please, as well as at their Praises, and so the Minister has all to do for them ; and so they may sit to Eternity, and their Minister may go to Heaven for them too, for ought I know.

M. Did I not tell you also, that, as the Body was to go to Heaven, as well as the Soul, there was a Religion which it was capable of while here, which is what we call bodily Worship?

A. You did so, and this was another Argument with me for forsaking the Presbyterians; for they have it in Part, and reject it in Part, since they are so very sparing of it; for, as it was observed, they commonly stand at their Prayers, but always sit at their Praises: Now, I can see no other Reason for this, but the Spirit of Contradiction they are possess'd with against others; and they had much better do like the Quakers, who have no bodily Worship at all.

M. You are in the Right; but, to come to the Point, you see, as we have Worship for the Body as well as for the Soul, Why may not the one be called Corporeal, and the other Spiritual Worship?

A. I see nothing to hinder it.

M. Well, then, Why may we not have a Celestial and Terrestrial Religion, the Celestial belonging to God, and the Terrestrial that which is due to his Deputy, our King, which we may call Loyalty?

A. Truly, Master, you are in the Right; I ask your Pardon, and I will stay and hear you out, for we see Kings have those they call their Ministers, and a Prime Minister too; so they are not on a Parity neither; and as he has his Ministers, I do not see why he may not have his Religion too, which is due to him from his Subjects, and that is properly what you call Loyalty.

M. Well, then, this is the Religion I am to instruct you in, and this is what you may learn along with the revealed Religion, both in the Old as well as in the New Testament, where our Saviour commands the rendering unto *Cesar*, the Things that be *Cesar's*, as well as unto God the Things that are God's; and his Apostles enjoin to fear God and honour the King, implying that Terrestrial Worship is as due to his Deputy, as the Celestial is due from us to God Almighty himself. And as the Holy Scriptures are wrote with great Propriety of Style, they being all penned by the Holy Ghost, you see the Apostle using the very same Word *Honour*, for our Religion or Loyalty to the King, that God did in the Ten Commands, which he wrote with his own Finger in Mount *Horeb*, and sent to the *Israelites* by the Hand of *Moses*; where the first four contain the Duties relating to himself, and the other six are the social Duties we owe to one another: And the first in Order, and so the greatest in the second Table, is, *Honour thy Father and thy Mother, that thy Days may be long upon Earth*. Now, what is meant there, by honouring thy Father and Mother? Is that meant only to our natural Parents, or does it extend farther?

A. I

A. I know it extends farther, and our Catechism explains it to mean our Magistrates, or the King, who is called the Father of us all, as the *Romans*, by the Light of Nature only, called their *Patres patriæ*.

M. Well, then, if rising up in Rebellion against our natural Parents is a heinous Sin, and so punishable with Death, is not our rising against our King, and resisting his lawful Authority, a much greater Sin? But if he should be our natural Parent, as well as civil, whom we rise against, is not that the greatest of all Sins?

A. To be sure.

M. Well, then, in the Case of the stubborn and rebellious Son, tho', upon Complaint of his Parents to the Magistrates he was to be stoned to Death by the People, *Deut.* xxi. 18. &c. yet we do not find that any of them could exclude or deprive him of his Birth-Right, or Pre-eminence thereof; no, not even tho' he had been a Hater of Right and Righteousness: And that this Sentence extends to all such as commit the like Offence against their lawful Sovereign (the Father of their Country) is the Judgment of the Church of *England*, clearly expressed in Convocation, as well as in her Catechism, &c. But as it is urged by an eminent Civilian, against the Jesuit *Parsons* his *Dolman*, from whence the *Puritans* and their Successors have borrowed most of their king-killing and deposing Principles, "What if the Father be a Robber, if a Murderer, if, for all Excesses of Villainy, odious and execrable both to God and Man, surely he deserveth the highest Degree of Punishment, and yet must not the Son lift up his Hand against him, for no Offence is so great as to be punished by Parricide: But our Country is dearer to us than ourselves, and the Prince is the Father of our Country, whose Authority is greater than that of Parents, and therefore he must not be violated, how impious, how imperious soever he be: For, as the Son to his Father, (being essential Relatives) so also the Subject, in Point of Obedience to his Prince, is not to dispute or question the Virtues or Vices, the Religion or Principles of his Prince; but solely to consider that essential and indissoluble Relation, *to wit*, that he is his natural and lawful Prince, and therefore of Necessity must be obeyed." Are not then those who will vindicate, or will be anyways aiding or abetting to those in so doing, equally guilty of this heinous Sin themselves, as well as those who take Part with the Thief or Murderer, are equally guilty with the Perpetrators themselves?

A. There is no Doubt of that. But, Master, are there any so abandoned to Perdition that will take Part with those that are guilty of any of these most heinous Crimes?

M. Alas! there are too too many.

A. Dear Master, who are those that dare to be so audacious?

M. 1

M. I will tell you, they are those who would pull down God Almighty from his Throne in Heaven if they could, and set up the People in his Room, as they do with Kings, his Deputes, when ever they can, by placing all the Power in the People ; and so by making them the Foundation of Power, it must ascend, and then the Son must have the Power over the Father, and Servants over their Masters, and so upwards, till it comes to the King, whom they call the Servant of the People, and that he derives his Majesty from theirs : And this was first invented by the *Jesuits*, and some other Sects of the Papists ; but they had some Conscience with him, for they did not rest there, seeing the Absurdity of it, and so they transferred it from themselves, and bestowed it on the Pope of *Rome*, whom they called Christ's Vicar-general upon Earth ; and by that gave him the Power of deposing Kings, and disposing of their Kingdoms as he pleased ; and the *Puritans*, and their Disciples, who have adopted this Doctrine, tho' they admit of no Vicar general, (every one being a Pope in his own Bounds) when they lodged all Power in the People, they let it rest there, without ever minding the Absurdity of it, which I shall shew you ; for if you are the People so are we too ; and why ought not we to have our Will as well as you ? And so to logger Heads they go, and whatever Party prevails they must be construed to be the People, and the other must succumb till they come to be the strongest in their Turn. And what if their should be a *Squadrene volante*, or a People of Observation, who by this Struggle come to have the Balance of Power in their Hands, and they shall join with those who were the Minority before, and by this they come to be the People in their Turn, would not this make an endless Anarchy and Confusion, which is the natural Effect of lodging all the Power in the People ? And so it must be contradictory to common Sense and Reason, as well as to that Form of Government that God appointed for the World : For they must have very mean Notions of the Perfections of the all perfect Deity, who shall think that he created the World, and left the Government of it on such a precarious Footing, as you see it must be when all the Power is lodged in the People, and they make it ascend from them upwards : Whereas, if they allow themselves to be directed by the Scriptures, rather than by their own fanatick Brains, they will find that Power is of divine Original, and that God is the Author of all Power, and that it descends from him, first to Kings, his Deputies, or Gods upon Earth, as they are frequently called in Scripture, and the Lord's Anointed, and next from him, the Supreme, to those that are subordinate to him, Or unto Governors, as unto them that are sent by him for the Punishment of Evil-Doers, and for the Praise of them that do well. For so is the Will of God, that with Well-Doing ye may put to Silence the Ignorance of foolish Men : As free, and not using your Liberty for a Cloke of Maliciousness, but as the Servants of
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God. Honour all Men. Love the Brotherhood. Fear God. Honour the King. Servants, be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a Man, for Conscience towards God, endure Grief, suffering wrongfully: For what Glory is it, if, when ye be buffeted for your Faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an Example that ye should follow his Steps: who did no Sin, neither was Guile found in his Mouth, 1 Peter ii. 14, &c. And you see by this, that on no Account whatsoever are you to rise up in Rebellion against the lawful Powers; and the same Doctrine is confirmed by St. Paul, Rom. xiii. 1. Let every Soul be subject unto the higher Powers; for there is no Power but of God: The Powers that be are ordained of God. Whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive Damnation, &c.

A. But, Master, I find those Texts are often appealed to by those who are for passive Obedience and Non-Resistance, Are we to submit to those Powers when they are doing us Evil? Did God ever give Men Power to do Evil, and oppress us?

M. No, God never gave Men Power on Purpose to do Evil; and they who make a wrong Use of their Power, and his Authority, are accountable to him whose Authority they have, but not to their Subjects; and a strict Account they must give to him for any Abuses of his Authority they have committed, which is enough to keep the greatest Tyrants in Awe.

A. But what if he should come to take our Religion from us, and impose a wrong Religion, ought we not to resist him then, rather than part with our Religion?

M. No King can take your Religion from you, if you are a true and orthodox Christian; for, as you are not to compliment any King with your Religion, so neither are you to rise up in Rebellion against your lawful Sovereign in Defence of your Religion; for the Christian Religion is of that Purity, that there is no Contradiction in it; so, to defend Religion by Rebellion, would be to defend it by Means condemned by that very Religion that we would thus defend; and to reform or redress Grievances by Insurrection and Rebellion, were to rectify an Error with the greatest of all Mischiefs: No Government can be worse than a civil War, and the worst Government is always better than the best Rebellion. Rebellion is as the Sin of Witchcraft, and Stubbornness as Idolatry. And how perilous and preposterous a Thing is it for the Feet to judge the Head? And if your Religion allows you to rebel in Defence of it, why ought not mine too, and so of a Third and a Fourth, and so we go all by the Ears together, and whichever of these Religions prevails, this must be construed the true Religion, and must be established,

blished, and the rest must succumb; which is just the same as I shewed you in Government, when they place all the Power in the People, and so the Absurdity in both is palpable. And you will observe the rising up in Rebellion for Religion was a Doctrine unknown to the primitive Christians, and never practised by them.

A. The Reason of that may be, because they had not Power enough to prevail, and so it was Necessity with them and not Choice.

M. I know this Way of explaining these Texts of *St. Paul* and *St. Peter* has been used by some of the Pillars of the *Jesuitical* and *Puritan* Anarchy, and there are some that go the Length to say these Texts are wrong translated, and that they were done in the *Prophane* Times, to support their mad Doctrine of passive Obedience and Non-Resistance, (as they call it) and the Doctrine of the *Beheading*; for you must know these Doctrines of passive Obedience and Non-Resistance are sometimes in Credit with them, and sometimes not so, just as it serves their Turns: But if this Doctrine of the Apostles was wrote to the Christians, because of their Weakness and Want of Strength to resist, then the Pen of the Holy Ghost, (which taught Submission even to the worst of Kings) was not directed according to the Equity of the Thing, but the Necessity of the Times; and so the Holy Ghost must turn Politician and Time-Server, and the Church must lose the Means of its Being and Subsistence, for it was by Perseverance under Oppression that made them at last prevail. And, that it was not for Want of Numbers that they did not rise in Rebellion in Defence of their Religion, you will see in *Tertullian's* Apology for the Christians to the Apostate Emperor *Julian*, when he tells him, that no Nation, neither the *Mobars* nor *Persians*, nor any other People whatsoever, were so powerful as they were: That all Cities, Towns and publick Places, were full of them; that in one Night they could take sufficient Revenge, if they durst by reason of their Christian Obligation. So you see that the Christians at that Time were more powerful, and better able to cope with the Empire, than the *Puritans* and *Whigs* were when they rose in Rebellion at *Pentland-Hills* and *Bothwell-Bridge*, when they were animated by their Teachers, according to the Principles of their solemn League and Covenant, which is the Doctrine of *Mahomet*, but not of our blessed Saviour Jesus Christ. Now it is said in Scripture, that God made Man upright, but he has found out many Inventions; and I know not how this can be better applied, than to the Inventions and Notions that People have entertained about Government; for since ever the *Jesuits* and *Puritans* have appeared in the World, there has never been a Set of Men a-wanting that have been giving us their republican, deposing and King-killing Principles, and placing all the Power in the People, and making them the Original of all Power; but as all those have been often and learnedly confuted, I shall not enter on the Subject, any

any farther than what the taking one of them to Task leads me, and in this you will have Occasion to learn as much as will be needful for you ; and as that Author said nothing new or worth the answering, it is on account of his Title-Page that I am to take Notice of him.

A. Master, are you going to answer a Book merely for the Sake of its Title-Page ? That is new indeed.

M. Yes, and I shall give you my Reason for so doing. The Treatise is called, *A Comparison of the Spirit of the Whigs and the Jacobites*: Now, if he had let it rest there, it should have rested so to all Eternity for me, but he goes on, *being the Substance of a Discourse delivered to an Audience of Gentlemen in Edinburgh, 24th December 1745.* and it is for this that I am going to take Notice of it ; for by this, and the Elegance of the Stile of his Sophistry, it would seem the Author has been of some Account, either a Professor, or some other publick Harranguer, that could attract an Audience of Gentlemen, at that Time, to hear his Performance ; and no Doubt they have been so well pleased with it, as to induce him to print it, and so send it to the World to poison others, as well as it seems it has done his Audience ; and by its being delivered on the 24th of December, the Eve of *Chrismass*, when both he and they might been better employed, shews him to be as erroneous in his Religion, as you will find him to be in his Politicks ; so, as he owns himself in the One to be a Whig, I may venture, by the Date of his Harrangue, to dubb him a Presbyterian, or some other of those Sectaries that have no Regard to the holy Days of the Christian Church.

A. O Master, when I was a Presbyterian, I fancy I have been a Whig too : Are all the Presbyterians Whigs ?

M. God forbid ! for there are a great many Presbyterians who have very just and honest Notions as to the Government of the State, but then Interest, Prejudice of Education, and that they were bred so, have a great Weight with them, and they think, if they lead good moral Lives, (which Heathens or *Mahometans* may do) and have Faith and Repentance, Church Government is a Matter of Indifference, and so they never look farther : But for this I would have them observe, that God must be punctually obeyed in his own Way, and not in ours ; and so I would desire them to beware of the Condemnation of *Korah*, which *St. Jude* applies to Schismatics, who separate themselves from the Episcopal Government of the Christian Church ; for our Saviour, a little before he left the World, instituted his Church, and appointed the Apostles the Governors of it ; which was to be hereditary to the End of the World, according to his Promise to them, and that not by lineal Descent, but by Ordination ; so the Bishops, and those lawfully ordained by them, are the Ministers of his Church : Or why did he appoint

appoint such an Order of Men, and give them those Powers? But there are some that call all this Priestcraft, and outward Ceremonies, and all outward Ceremonies are carnal; give us but a gifted Man of our own Chusing, and we will venture our Souls with him; and this is the Reason that makes some of them so fond of following every vagrant Stroller or itinerant Preacher, that has an Art of moving the Passions, as they term it; and by this they fulfil that Prophecy of *St. Paul* in his Epistle to *Timothy*, as you formerly observed, wherein it is said, *The Time shall come, when they shall abhor the Words of sound Doctrine; but shall heap up to themselves Teachers, having itching Ears.* Now, they can find no true Religion in all this, but just only the Pleasure of having the Itching of their Ears gratified by this Mover of the Passions; and as the Extremity of all Pleasure is Pain, (as the Philosophers say) there is no Doubt but some of those Hearers, who are not altogether deluded by his Rhapsodies, must feel Pain in having the Itching of their Ears gratified, since the Expressions they sometimes have, tend to, if they are not directly Blasphemy; but as this Preacher (whose Name I forbear to mention, for I never mention Names but where I find they do it themselves, either in their Pamphlets or Sermons) has not had the Use of some of their Kirks as formerly, I shall not trouble myself farther about him. But you have put me off what I was going to say by this Question of yours. And now, before I begin, by Way of Apology I shall give you a short Passage I find concerning *William Lord Russell*, who was executed for being concerned in the *Rye-House Plot*. “But because I know (says my Author) such diabolical Triumphs in the most monstrous Wickedness cannot easily find Credit among Men of true *English* Spirits, I think it necessary to inform my Reader, that several of our young Nobility and Gentry, having been trained up in Seminaries of Schism, have been there (as it were) catechised, that the Murder of our King was a galliant and heroick Action, witness my Lord *Russell*, and others, who, if not thus unhappily prejudiced by an ill-fated Education, might have lived and died in Peace and Honour. This noble Person was not only influenced by the Principles of *Dr. Manton*, *Mr. Johnson*, and others of the republican Class, but had been sent for Education, together with the Sons of many Noblemen and Gentlemen, to one *Lewis* a stickling Presbyterian, that had gotten the Sequestration of *Torenham High-Cross* from *Mr. Wempew*, a loyal Minister of the Church of *England*: Which impious Wretch, *Lewis*, to divert his Scholars, composed a Farce, wherein the young Gentlemen were to be Actors. The Farce had all the Formalities of a *High-Court of Justice*, President, Solicitors, Witnesses, and the Criminal was an old shock Water-Dog, which he called *Charles Stuart*: This Dog was arraigned, tried, condemned and executed, by cutting off his Head. By which Action he instilled the Principles

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Principles of King-killing into his Scholars, as if the Killing of a King were no more than the Cutting off a Dog's Neck. Thus far this Author.

A. God preserve me, Master, this is truly monstrous!

M. It is so, and you will find the Comparison-Maker, by his Principles, to be no better than Doctor Manton, Mr. Johnson, or the same execrable Lewis; for tho' they pretend to abhor the bloody Fact, yet they so far justify it, when they profess and maintain those antichristian Principles which naturally and directly tend to it, by sowing their Tares of Rebellion and Schism, not in the Night-Time, as the old Enemy did, but publickly and in the open Day. But I shall come now to the Comparison, where, p. 16. "The Principles asserted by that Party, and their impudent Denial of the native Rights of human Society, seem to be of modern Original, unknown to the haughtiest Tyrants of ancient Times, and to have sprung up amidst the decaying Forms of *Gothick Policy* by the Help of priestly Ambition, and the Flattery paid to Princes by their ecclesiastical Minions, who have found it conducive to their own Greatness, and that of their Body, to persuade Princes that they have a divine Right to commit Oppression, and the People, that it is their Duty to bear it; the Absurdity of which Doctrine is of itself so obvious, that, in any other Times than these, a Man would appear extremely idle who should take any Pains to point it out; so far have those People reduced *human Reason*, to go below its more becoming Applications, it being certainly always much better bestowed in discovering Sense, than detecting Nonsense——The only apparent Reason I can see for maintaining, that because a Man receives the Possession of a Crown from his Forefathers, he therefore possesses it as his Inheritance and Property, is, because this Circumstance is acknowledged to confer a Title to paternal Estates: And this we find always appealed to by the *Jacobites* as an unanswerable Argument on their Side: But are these two Cases parallel? Is there the least Reason for arguing from the one to the other? Indeed if they mean no more by a Right to a Crown, than a Right to a certain Fillet or Cincture of Gold bestudded with Jewels, which has happened to be a favourite Family-Piece, carefully transmitted from Father to Son, in God's Name let him have it, and use it as he will, without Quarrel or Question how it was come by. This in reality is all can be fairly argued from the Instance of a Man's inheriting his Estate in Right of his Father. But a Crown is something very different; it is not a mere Family Moveable, a Child's Bauble, but a metaphorical Word, signifying the Dignity of which the Thing is an Emblem, implying a Right, not so much to Property as to Power, to certain Prerogatives and Supereminencies over other Men. And will it follow, that because a Man has a Property in his Goods or his Grounds, that therefore a Prince has a personal

Right and inherent Property in the Persons, Liberties and Lives of his fellow Creatures? Or that he can derive them to himself, and transmit them to his Posterity by the same Tenure? The Transition here I am afraid is made with too wide a Start to impose on any considerate Man.

A. Master, let me to him; I think I can answer these myself. Was not the long Dispute betwixt the *Bruce* and *Baliol*, which brought the Kingdom almost to the Brink of Ruin, only for who was the nearest Heir to the Crown? And was it not for the same Reason the long Contest betwixt the Families of *York* and *Lancaster*, which had almost terminated the same Way? And was it not by this that King *James* came to the Crown of *England*? And was it not for this that King *Charles* the Second was restored, wherein that Parliament declares that his Title was every Way full and compleated on his Father's Death? And from all this is it not evident that the nearest in Blood is the Rule for the Succession? So what does he mean by saying, *I am afraid the Transition is made with too wide a Start to impose on any considerate Man?*

M. Truly I think you have answered him very well, and I shall add nothing to it, but that he thinks, with the other Sons of *Belial*, that hereditary Monarchy is hereditary Slavery, and so it must be as bad in one Family, as it was in another. And since I find you so good at answering, I shall give you more to answer, from the same Author, where, Page 20. after saying, "The very Prince himself that sits upon the Throne, and sways the Sceptre, is in this Light regarded as no more in Reality than the Servant of the People, and as deriving his Majesty from theirs, &c. Agreeable to this same Principle, no sooner does a Prince entertain the Thought of breaking through the Fences and Limitations imposed on the Exercise of his Power, for the Sake of gratifying his personal Interest, or any obstinate Humour of his own, than he forfeits in so far the Right he had to govern, and, by an actual Attempt of this Kind, he is understood in some Manner to unking or depose himself, and the Power to revert for a While into the Hands of the People, or their Parliament, (mained as it may appear without its Head) till the Constitution be intirely re-established on its former Bottom: And, in case this cannot be done through the Obstinacy of the Prince, Recourse must be had to Resistance by Arms: There are certain Dilemmas, I know, in this Matter, about which the Laws of our Government do not chuse to express themselves clearly, as it would seem on Purpose to prevent factious Spirits from finding easy Pretexts for constructing every apparent Grievance of trifling Misconduct in the Administration of the Court, into an Infraction of the publick Privilege. Nothing however is more certain, than that both the People and their Parliaments, who are best Interpreters of the Law, and the Spirit of Policy, have, at different Times since
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the Revolution, expressly declared and avowed this very Principle; particularly, that, in case of open Breaches made on the Constitution by the Prince, it is the unquestionable Privilege of Parliament to set Things to-rights without his Warrant or Sanction, and in case he refuses to give them; and that, if he does refuse, he *ipso facto* forfeits or abdicates the Crown." Now you see by this how ignorant he is of our Laws, when he makes Forfeiture and Abdication the same Thing, which is quite contrary to what the Managers for the Revolution made it, who put it intirely on the King's Abdication, well knowing that the King cannot forfeit but to his Superior, who is only God: and this you will see by first Statute made the 1st of *William and Mary*, where you will find the Ground of the Revolution, and of the Settlement then made, expressed in these Words. *Whereas the late King James II. having abdicated the Government, and the Throne being thereby vacant, &c.* And if a King goes away and leaves the Throne vacant, it needs not cost much Blood for another to step into it. So by this the Laws of the Land were preserved intire; neither was at that Time, or since that, the Statute 12. *Car. II. Cap. 30.* ever yet abrogated by Parliament, which says, That, *by the undoubted and fundamental Laws of the Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament, or out of Parliament, nor the People, collectively or representatively, nor any other Person whatsoever, ever had, have, or ought to have any coercive Power over the Persons of the Kings of the Realm.* And this parliamentary Declaration did not then first obtain the Force of Law, but was declarative of our original Constitution.

A. But what is it you call Abdication then?

M. I shall tell you that afterwards, but let me see what Answer you make to all these Traps or Snares he has there laid for the poor King, that it is almost impossible he can escape all of them, for there are no less than these five, *forfeit, unking, depose, abdicate,* and *Recourse to Resistance by Arms*, in almost as many Lines?

A. Well, out of the Aversion I have to Revolutions, and the great Regard I have to Monarchy, and so of any Thing that has but once got a Crown upon the Head of it, I shall do the best I can to lend a Lift at a Pinch. He says, No sooner does a Prince entertain the Thoughts of breaking through the Fences or Limitations imposed on the Exercise of his Power, than he forfeits in so far the Right he had to govern. Pray, how far? I hope no farther than in his own Thoughts! Well, then, let him keep his Thoughts to himself, and be his own Secretary, and then he may reign securely for all that.

M. Very well! But how easily are Thoughts to be discovered by outward Gestures? What if it should appear by his looking more furly or morose than ordinary, or by altering the Tone of his Voice?

A. As for the first, let him abstain from eating every Thing that is solid or sour, tho' it were beloved *Sourcroit* itself, for these are apt to contract the Muscles of the Face, and, instead of a Spy-Glass that may be of Use to the purblind or goggle-eyed, let him always carry a Pocket Looking-Glass about with him, and now and then step to a Corner and regulate the Features of his Face by it, to prevent Discovery; and for the Tone of his Voice, tho' it is more difficult, yet I shall offer a Remedy for that too, which I find in *Plutarch's Lives*, wherein *Caius Gracchus*, who was a great Declaimer among the *Romans* on the levelling Scheme, and was for taking away Part of the Property from the Nobility, as well as their Jurisdictions, for which he got his Brains beat out for his Pains; he being of a hot and unruly Temper, but conscious of his own Infirmary (which is not always the Case with that Sort of Folks) when he was declaiming, he had a Servant standing behind him, with a Pitch-Pipe, or *Fistula*, as they call it, that when his Voice exceeded its due Bounds, by sounding this Whistle he might modulate his Voice to its proper Tone again. Now, if this King happens to have a *Fistula* of his own Growth, so much the better, then let the Prime-Minister clap his Mouth to this Whistle, and by blowing and winding he may rectify the Tone of his Voice; and by so doing may keep him still on the Throne, and himself in his Office.

M. But what if he should be seen to put his Hand to his Sword?

A. How, his Hand to his Sword!

M. Ay, you are soon saddled! I had almost forgot to tell you it was only his Left Hand I meant, and not in Ire, but to play with the Pommel, or twirl about the rich Sword-Knot, for Want of better Entertainment to the Ring about him? Or what if he kick or cuff some of his Courtiers, or if he should take it in his Head to burn some combustible Moveable belonging to his own Head, which cannot be that Cincture of Gold which happened to be the so long favourite Family-Piece, carefully transmitted from Father to Son, (for you know Gold nor precious Stones cannot burn :) What say you to all this?

A. Truly I must say with the Rhapsodist, *There are certain Delicacies, I know, in this Matter, about which the Laws of our Government do not chuse to express themselves clearly, &c.* and we shall class them among these Delicacies.

M. Now, I could entertain you with more of the enthusiastick Notions of this Rhapsodist, which shews them to be the same with those Sons of *Belial* who want to be free from the lawful Restraint of hereditary Monarchy, which is that Form of Government God had appointed for the World, but shall conclude with what he says, p. 25. "If we can willingly part with a little of our Blood, to save our Bodies from Diseases, shall we not cheerfully venture the Whole

Whole of it to save our Minds, and those of our Countrymen, from Bondage, Corruption and Ruin? Can there be any *Dilemma*, any Room for Hesitation here, with any one who is conscious to himself of the Spirit of a Man, since, to such a Spirit, Life without Liberty must appear the most arrant Trifle, and the most shameful Enjoyment in the World? Therefore, if there be the least Spark of this divine Flame glowing in any of your Breasts, or needing our Relief in any Corner of our native Land, let us follow resolutely where it shews the Way, and cherish it forever, like a vestal Fire. With it let us live; with it let us die! Now, here is the Spirit of Liberty for you with a Vengeance, and see their Notion of it: It is the most arrant Tyrant that ever was known in the Universe, and the more it destroys the more we are in Love with it. What Havock has this Monster Liberty made in the World? He first raised a civil War in Heaven against the Government of an absolute King, and was there called *Belial*; he preached Liberty to *Adam* and *Eve*, and ruined their whole Posterity; he opened his Mouth and swallowed *Korah*, *Dathan* and *Abiram*, with all their Families, quick into Hell; he divided the 12 Tribes, and made them destroy one another, and at last become a Prey to their Enemies; He made a Slaughter-House of *Greece* and *Rome* for many Ages; and what Nations have been devoured by him? *York* and *Lancaster*, *Bruce* and *Baliol*, 1641. &c. &c. are all the Glories of his Reigo! He triumphs in *Poland* and *Courland*, and is shaking the noble City of *Hamburg* in Pieces, wherever he comes he brings Ruin and Desolation along with him. He has more than once set these Nations in Flames, and quenched them in their own Blood, and his Orators are now at Work among us to justify his Proceedings, to maintain his Title and praise his Clemency. So his Notions of Liberty is what you may see in *Job xxxix. 5. Who hath sent out the wild Ass free? Or who hath loosed the Bands of the wild Ass?*

*To be as free as Nature first made Man,
E'er the base Laws of Servitude began;
When wild in Woods the noble Savage ran.*

A. Truly, Master, I think you have more Reason than I first imagined to take Notice of this Author, on account of the Title-Page, rather than any Thing I can see in the Performance; for I do not find any one Argument he uses for what he says.

M. Neither will you in the whole of it, for it is all Rhapsody, and *ipse dixit* serves for Proof; and I would not have insisted so long upon him, if it were not for Sake of some of his Auditors, who have been so miserably misled that there is no reclaiming of them since, and they will rather chuse to take their Systems of Government from such a Casuist as him, than be at the Trouble to search the

the Scripture for it : And you will see there, that the holy *David* would not lift up his Hand against *Saul* the Lord's Anointed, tho' *Saul* at that Time was hunting him like a Partridge on the Mountains for his Life ; and when *David* had him twice in his Power, and could have taken his Life, as he was advised to do by his Whig-General, he abhorred the Advice, and said, *Who can touch the Lord's Anointed, and be guiltless ?* But, if *David* had been acquainted with this modern Spark of divine Flame, so far from having any Scruple, he would have gloried in the Thing ! And when the same *David*, after this, was anointed King by God's Appointment, (not the People's) and had thro' human Frailty, or perhaps thro' the Advice of evil Counsellors, fallen into the grievous Sins of Adultery and Murder, each of which alone was capital, in ordinary Persons, by the Laws of God himself, yet we do not find the least Attempt made by the People to call him to account for it ; nor any of the Lord's Prophets declaring, that, upon his falling into Sin, he had forfeited his Right to Dominion, and ought to be deposed, as our modern Fanaticks, and some of the worst Papists do pretend. Had *David* lived in our Days, and committed such Sins, (unless he had been on other Accounts a particular Favourite of the Party) it would probably have been asserted, " That that Governor who is not a Terror to evil Works, but to good ; who is not the Minister of Good to the virtuous, and of Vengeance to the wicked only, and who is not continually watching for the Good and Happiness of of human Society, is not the Governor to whom Obedience is due, and much less if he manifestly act contrary to the only End of his Institution——That Governor cannot, in such Instances, be called God's Vicegerent without the highest Profaneness ; and therefore to oppose him in such Cases cannot be to oppose the Authority of God, &c. *Headly's Sermon.*" How nearly the close Application of this might have affected a Prince who had broke through the express Laws of God, to gratify his own vicious Appetites, is manifest enough ; but such Doctrines were not then taught by the Lord's Prophets ; neither is there the least Colour of Proof that the *Sanhedrim* (or the States of the Nation) ever pretended to any Right to take Cognizance of these Things, for it is ridiculous to think that that High-Court could controul this King ; and yet we find that Princes, tho' not accountable to their Subjects, have however a Superior to whom they must render a strict Account of their Administration, and who will, here or hereafter, severely chastise the mightiest of them for all the Abuses of their Power and his Authority, which is enough to keep the greatest Tyrant in Awe. Thus, in the Case before us, the Lord himself takes the Matter in his own Hand, and sends the Prophet *Nathan* to *David* to summon him before himself, as his Judge, and to denounce a Sentence adequate even to the very Circumstances of his Crimes : For whereas he dared

to take to his Bed the Wife of another Man, the Prophet plainly tells him, another should go to Bed to his Wives ; and whereas he, a publick Person, had secretly done so foul a Fact, the Prophet tells him his Wives should be adulterated openly, and even in the Sight of the Sun ; yea, whereas he had dared, by an unjust Sword, to slay a Subject, God sends him Word, *The Sword shall not depart from his House*. And indeed this was verified in his rebellious Darling, his lovely Son, his Son *Abfalom* ! And yet, when this Message had, by God's Grace, thoroughly rouzed *David*, and awakened his Conscience to bring him to a sincere Repentance, even then, in his penitential Confession to God Almighty, he says, *Against thee, thee only, have I sinned, and done this great Sin*, Psalm li. Not that he can be supposed to have been inexcusable of his Sin with respect to the innocent and loyal *Uriah* in particular, or to the whole People in general, by the Scandal of his Example, but because he knew, that, being a lawful King, he was subordinate only to God, and accountable to him alone in respect of Punishment. If therefore we own the Scriptures for our Guide in all doubtful and important Points, (as all of us still pretend to do) here is an Instance to guide us in a Matter of this great and weighty Moment : But, alas ! tho' the good Actions and their Rewards are transmitted for our Imitation, the evil and their Punishments for our Terror, yet we have some in our Times that seem to be conversant with the sacred Scriptures, only to learn to be conscientiously wicked, and to sin by Pattern ; that pick out the worst Deeds of Men there mentioned, to be a Scheme for their Practices. *David* having washed away those Sins by a true Repentance, he is recorded to have executed Judgment and Justice to all his People, because he did that which was right in the Sight of the Lord all his Life, except only in the Matter of *Uriah* : However, there wanted not an Enemy of his own Blood to rebel against him ; for *Abfalom* was forewarded by his own Ambition to rise up against him, and used all those specious Pretexes and Artifices that are commonly made Use of to impose on the deluded People, as you will see *Sam.* xv. at large. For they who level at the Government always disguise those Aims with fair and specious Pretexes of maintaining endangered Religion, Liberty and Property, while they have no Sense of the first, intend to oppress the second, and seize on the third. Nevertheless, by these and such like Artifices the Conspiracy became strong and general, for the People increased continually with *Abfalom*, tho' many went with him in their Simplicity, and knew not any Thing they were to do. Among those who joined in this unnatural Expedition, the Principal was *Ahitophel* one of *David's* Counsellors, who was either President of the Council, Secretary, or Lord Chief Justice to the King, whose Name therefore will be infamous to all Posterity, next to that of *Judas*, he having finished his Days the same Way. Thus *David*, by the sudden In-

crease

crease of his Enemies, and the base Desertion of some of his most obliged Friends, was reduced to the Necessity, not only to abdicate the Government, but even to flee for his Life, and to escape beyond *Jordan*: And the King wept as he went up, and had his Head covered; and he went bare-footed, and all the People that was with him, *Sam. xv. 30.* And well he might be thus afflicted, for tho' he had been trained up from his Youth in the School of Affliction, (wherein many princely Virtues are best to be learned) and, even after he was anointed, was not admitted by God to the Exercise of his kingly Power till he had spent some Years under this Discipline; tho' the Evils which compassed him were innumerable, and his Enemies that hated him wrongfully were strong and mighty, and more than the Hairs of his Head; tho' he was reviled by People of all Sorts, from the gravest that sat in the Gate and spake against him, down to the very Clubs of Drunkards, who made Songs and Libels upon him: Yet nothing of all this touched him so home as when his own Flesh and Blood conspired his Ruin; when his own familiar Friend, in whom he trusted, which did eat of his Bread, had lift up his Heel against him, which he elegantly complains of, *Psal. xli. 12.* where he bemoans his own private Distress, and the Perfidiousness of his own principal Servants and Counsellors, who with *Absalom* sought his Life and Crown. Upon this Abdication or Desertion of the Throne, which was occasioned by a just Apprehension of Danger to his Person, *Absalom* came to *Jerusalem*, and was permitted, for the Sins of the Land, to take Possession of the vacant Throne, and of the whole Kingdom, so that for some Time the Usurper had every Thing but God and Justice on his Side, and the Loyalists had no Force sufficient to make Head against him in Behalf of their banished King; and yet, notwithstanding all these pretended Titles, grounded upon the King's Abdication, the People's Election, his own Success, and (what is still more) the Providence that all this happened according to what the Lord had foretold to *David* by the Prophet *Nathan*, *Absalom* was never the more their King, but a sturdy Rebel, and his Enterprize, even when it was in its Height, is by the Holy Ghost branded with the foul Name of a Conspiracy, and *David*, tho' out of Possession, and in Exile, is every where acknowledged to be their only lawful and rightful King. Here it may be proper to take Notice of the Spawn of old *Leviathan*, who would persuade us that *Dominion* is founded in Power, and that, tho' the Right of the Sovereign is not extinguished by a prosperous Invasion or Rebellion, yet the Obligation of the Subject is: So that, when our lawful King is not able to protect us, we are at Liberty to seek any other, and are bound to defend him who has the Possession and Power to protect us so long as we are able. But all this may be well answered, as a facetious and popular Writer does it. "It is true indeed (says he) that Possession is eleven Points of the Law, but where is the Twelfth? We want the Point of Right, without which

which the eleven Points of Law are like the Verdict of eleven Jury-Men, for receiving of which King *Alfred* heretofore hanged one of his Judges——Suppose any Man, by forcible Entry, gets Possession of the Manour-House, Is he thereupon the Lord of the Manour? Or has he a Right to the Rents of the Tenants? It intitles him to nothing that I know of but to be followed by a Writ of Ejectment; for the Right and the Estate are for ever inseparable: For, tho' the right Owner be not in the Estate, yet the Estate is always in him: However, this is plain, from the Case here in View, that the publick Peace being once broken, it is impossible for them that begin a civil War to stop where they will, or end it when they please, or even to judge what their own Resolutions will be, as the State of Things alters or advances: New Men will graft upon the Schemes and Successes of the prime Designers, and they that are once engaged will gradually advance to the highest Villainies, rather than quit the Game, or suffer it to be played out of their Hands; and the Truth of this is so flagrant, that I need not give you Instances.

A. Neither you need: But what was he this King *Alfred* that gave such a just Sentence?

M. It is well thought of, and I shall tell you; he was one of those great Princes who had the Fortune of being bred in the School of Affliction, which made him so; for he had no sooner come to his Crown (being one of the *Saxon* Heptarchy) but he was attacked by the *Danes*, who routed his Army, and he was obliged to dismiss his Retinue, change his Clothes with a common Porter, or Shepherd, and retire with him to a small Island in *Somersetshire*, where he had Time to reflect, and contrive Models of Government, which he put in Execution when the Times turned better, and he was restored; and these Laws and Models of his are the Foundation of most Part of the civil Policy of *England* to this Day, particularly that of being tried by a Jury of twelve, who must be all unanimous either to condemn or acquit.

A. So I find he was restored after this.

M. O yes, as you may see by his History, to which I refer you, and shall only observe, That all those great Men whom Providence designs should make a greater Figure in the World than others, their Beginnings are frequently, if not always, attended with Misfortunes, that, like a dark Shade to a Picture, the rest of their Actions may appear with the greater Brightness, as you may see by *Julius Cesar* among the *Romans*, who was proscribed, and obliged to shift about for his Life, and was afterwards taken by *Pyrates*, whom, after he had paid his Ransom, he retook, and caused them all to be hanged. And, in *Sweden*, *Gustavus Vasa*, who was concealed, and wrought with his *Dalcarlians*, in their Mines, for three Years, before he thought proper to let himself be known, and it was by Means of them that he waded through a great many Difficulties, till he

he came to his Crown. And also King *Robert the Bruce*, who was obliged to lurk for some Time in the western Islands after a Defeat; but you see how, after that, his Virtue surmounted all Difficulties, and he was the happy Instrument, in the Hand of Providence, for relieving his enslaved and almost ruined Country; which he did effectually, and became a most glorious King over them. Other Instances I hope may be given, but Time will not allow just now, for I haste to discuss *Absalom*, who has been too long upon Hand. After he had got Possession of *Jerusalem*, and with it the whole Kingdom from *Dan* to *Beersheba*, one would have expected that this Hypocrite, whose Motive for Rebellion was the redressing of Grievances and administering Justice impartially, would have, at least in the Beginning, made some outward Appearance of exemplary Strictness in his Morals; but, instead of that, we find him guilty of the most atrocious Villainies, that no prophane History can parallel; for, by Advice of Secretary or Counsellor *Ahitophel*, he took and adulterated his Father's Wives in the Sight of the Sun. How different must this Monster of Iniquity be in his Morals from that generous Prince *Alexander the Great*, tho' a Heathen? For, when he had obtained a Victory over *Darius*, and had got Possession of his Wives and Concubines, as Part of the Spoils, he would not allow himself so much as to look upon them, for Fear of endangering his Virtue, but caused them to be honourably treated and entertained, and then sent them back to *Darius*; which gained him the Esteem and Affection of that unfortunate Prince so much, that it is said he left his Blessings to *Alexander* with his dying Breath. But had King *David* taken his Wives to the Camp with him, which was the common Practice of these eastern Monarchs, then *Absalom* would not have had the Opportunity of committing this Incest: But as one great Sin never comes alone, but is always attended with others of as deep a Dye, it is more than probable that this infamous Paricide would have had Recourse to *Sodomy*. But he did not get Leave to reap the Fruits of his Usurpation long, for the Beast that he rode upon was the Means of his Death.

A Master, I fancy you are out of the History there, for it was not him that got his Bones broken by a Fall from his Beast.

M. I did not say that his Beast fell with him, but yet it was one Mean of his Death; for, as he was riding under an Oak-Tree, the Branches of it caught hold of his Hair, and that Moment his Beast went from under him, so that he was left hanging in the Air by the Hair of his Head, (as if he was to be hung in Chains of his own Growth) till *Joab* the King's General, passing by, struck him through the Heart with a Dart, which put an End to his wretched Life, and he met with his deserved Fate, which is not what every other Paricide meets with.

—Multi

Multi

*Committunt eadem diverso crimina fato;**Ille crucem sceleris pretium tulit, hic diadema.**A.* What is the Meaning of that?*M.* I leave it to others to explain to you.*A.* Well, then, I will see to find it out.

M. This Rebellion being happily quelled, the ten Tribes returned to their Duty, and strove with the loyal Tribe of *Judah* which should be the first that would speak a Word about bringing back the King: But this their Loyalty continued no longer than they had an Opportunity of breaking it; for no sooner did *Sheba* rise up, at the Instigation of the Sons of *Belial*, but they joined him; but his Rebellion did not last long, for some of the Loyalists pursued him before it came to any Height, and slew him, which put an End to it, and we hear of no more Rebellions till *Jeroboam* was set up by the same ten Tribes, of whom already; only we may observe, that tho' his rising at the Beginning was a Rebellion, as much as *Abjalom's*, or *Sheba's*, yet, because of his Success, it is only called a *Revolution*; for all Revolutions, you must know, are first begun by Rebellion, and it is only when they succeed that they are called *Revolutions*; but if *Abjalom* had succeeded, his would been called a *glorious Revolution*, because of the Propinquity.

A. What mean you by glorious?

M. Truly glorious is only a Name they give to a thick Sort of Varnish that they make Use of to colour over the Paricide and Rebel; but any Body, by narrowly looking into it, without using Spectacles, will easily find out the Fallacy for all that. But as I have shewed you, that we ought not to rise up in Rebellion against our lawful Sovereign on any Account whatsoever, so ought we not so much as touch his Person, which is sacred; and this touching is something more than literally laying your Hands on him, for you touch his Person when you curse him, as *Shimei* did, or speak Evil of him, either in private Discourses, or from the Pulpit or Press, by publishing defamatory Libels, which was too much the Case in King *Charles I's* Days; and since, as has been often complained of, as being the Cause of all the Troubles and Distractions of those unhappy Times.

A. But, Master, why do you say that Kings Persons are sacred, and not to be touched, more than other Folks, for they are Flesh and Blood as well as we are, and have the same Passions and Infirmities as we have? So, if God had intended their Persons should be sacred, as you say, he would have made them of a larger Species, like the King of the Bees, or made them of other Metal than we are.

M. All

M. All lawful Kings Persons are sacred, because of their Office, they being the Lord's Anointed, and his Deputies on Earth: *Touch not mine Anointed*, says the Psalmist, and, *Who can touch the Lord's Anointed, and be guiltless?* says the holy David. Now, this is a Charter granted to Kings, his Deputies, by God himself, and so there was no Need of making them of a larger Species, or other Metal than we are; for then we would not have presumed to touch them for our own Sakes, and then there would have been no Merit in keeping that Command we had not in our Power to break. If God, when he planted the Tree of Knowledge of Good and Evil in the Garden of Eden, had made all the Fruit of that Tree of solid Gold, and at the same Time had told *Eve* that she should not eat of the Fruit of that Tree, for that Moment she put her Teeth in any of the Fruit of it she should surely die, Would it been any Merit in *Eve* to keep that Command, that, in Spight of her Teeth, it was not in her Power to break?

A. Truly I think not.

M. Well, then, apply this to the King:—But to make it plainer to you, Have you a Shilling in your Pocket?

A. Yes, Master, I have, for I have not given you your Change; here it is.

M. Then look whose Superscription and Image this Shilling has on it.

A. *Gulielmus.*

M. That will not do; look another.

A. *Georgius.*

M. Look another.

A. *Carolus Secundus Dei Gratia.*

M. That will do.

A. But, Master, why will that one do more than any of the other two, for they are all of the same Value in the Market.

M. Either of them would do for the Example that I am going to shew, but I would not chuse to shew in the Example what would not answer in the Original.—Now take and clip me a Piece out of this Shilling.

A. Na, Master, you would not have me mad! Do you think that I am so ignorant as not to know it is Treason to clip the King's Coin? And I would be hanged for it.

M. How! hanged for clipping a Bit of Silver!

A. Yes, for it is more than a Piece of Silver after it is coined, and has the King's Image upon it.

M. Well, then, if a Piece of Silver, after it is coined, and has got the King's Image impressed on it, makes it so sacred that the effacing or clipping of it is high Treason, ought not the King's Person to be much more so than his Image?

A. O

A. O ! Troth that is true, and so plain, indeed, that I wonder I did not find it out of myself.

M. Nay, my Lad, you need not wonder at that, since there are some more learned in the Law than you or I ever will be, that either could not or would not find it out in their modern Essays.

A. Truly, Master, I never saw but one of those who had any Title to have his Person to be sacred, and tho' he was not of a larger Size than other Folk, yet one would almost imagine that his Person was Case-hardned for the Toils and Hardships he underwent and surmounted. And, O Master ! if it could be said, in a literal Sense, that God made Man after his own Image, I think he was so remarkably a handsom Fellow, that he retained more of the divine Original than any that I ever yet saw ! O to see him again, I would bestow my All, ay, and your Awls to the Bargain.

M. And heartily welcome, for this is the only Cause, that I know, that we as Christians ought to be engaged in ; and——

A. I think I hear the Bell, and I want to be in at the Port before it shuts, so must beg your Pardon, and shall think of what you have been saying till the next Meeting.

M. Well, do so. Adieu.

DIALOGUE V.

A. **N**OW, Master, since our last Conference, I have been comparing all that you was instructing me in with the Scriptures, and I find it is all agreeable to, and can clearly be proven from them, as I shall shew you by this short Recapitulation of them. That the King's Person is sacred, as in the Case between *David* and *Saul*, when he had him in his Power, and would not take the Advice of his Whig-General, who told him this was the acceptable Time, and that God had put his Enemy into his Hands to do with him as he pleased ; but he denied the Consequence, and said, *Who can touch the Lord's Anointed and be guiltless ?* And also by the Treatment *David* gave the Messenger who thought he had brought him acceptable News, when he told him he had killed *Saul* ; as also in the Case of *Abshalom*, who, by the Assistance of the Sons of *Belial*, as they are called, was turned a Redresser of Grievances, and so was for deposing his own Father *David*, and for that was called a Rebel, and met with his deserved Fate ; for, when passing under the Boughs of an Oak-Tree, he was providentially caught hold of by the Hair of his Head, (as if he was to be hung in Chains of his own Growth, as you observed) till *Joab* the King's General, passing by, struck him through the Heart with a Dart, which put an End to this unnatural Paricide, tho' every one of those audacious Paricides meet not with the same Fate.

Many

*Many commit like Crimes with different Doom,
That Man's Reward's a Cross, and this a Crown.*

And also in the Case of *Jeroboam*, which, tho' in the Beginning it was a Rebellion, yet because of his Success it is only called a *Revolution*, for all *Revolutions* are first begun with Rebellion. So a Revolution is nothing else but a Rebellion attended with Success. All this I see plainly from the holy Scriptures : But, Master, in all the Bible, from the first of *Genesis* to the End of the *Revelations*, I cannot find one Word of Abdication.

M. Neither will you, yet it is in the Bible for all that.

A. Then it must be in the *Apocrypha*.

M. Not there neither.

A. How, Master, neither in the Bible, nor yet in the *Apocrypha*, and yet in the Bible for all that ; you are turned mysterious on my Hand !

M. Look into the second Leaf of your Bible, and you will find it there.

A. I see there, *To the most high and mighty Prince James, by the Grace of God, King of Great-Britain, &c.*

M. Enough ; it was in that King's Reign that we had the last Translation of the Bible published by Authority, and at that Time the Word *Abdication* was not found out, so it could not be in the Bible then ; but if we were to have a Translation of it just now, there is no Doubt but we would make Room, and find a Place for it somewhere, for it was afterwards found out in the Reign of a King of that Name, and it was by virtue of it that he lost his Crown.

A. Then we can gar Kings abdicate.

M. Not so neither ; for Garring, to use your own Word, is, as I take it, a Compulsiture, and I told you we have no coercive Power over the King.

A. Then he must have done it voluntary.

M. I will not say that neither.

A. How then did he lose his Crown ?

M. I tell you by Virtue of his Abdication.

A. Pray what is Abdication ? Define it to me.

M. I will. Abdication is a voluntary Deed, by which the King involuntarily divests himself and his Posterity of what he has neither Power nor Inclination to divest himself nor them of.

A. A very distinct Definition this truly ! Master, let me tell you a Story.

M. Make it short then.

A. How, are you turned a *Pythagoras* on my Hand, that would not let his Apprentices speak for the first three Years ? Well, then, Master, I will make it short.

M. Go

M. Go on then.

A. There was a Comrade of mine that took me along with him to an Acquaintance of his that had a Load-Stone, to get our Knives touched, that they might attract Needles to us, and after we had got that done, he shewed us some of the Virtues of his Load-Stone ; I, being always main curious, began to ask him the Reason of these Virtues, and his Answer was, they were done by *Virtue of the magnetick Virtue that was in the Load-Stone* ; and more I could not get from him. Now, Master, you and he for Definers against any two for my Money. But, Master, I will not be put off so : Pray tell me what is it they mean by Abdication.

M. Truly it was a very hard Word, and it was three Days before it was made malleable or fit for Use, and Doctors differ about it : Some say one Thing, and some another ; but the Geographers tell you that it is a *Dutch Word*, the Name for a Bridge.

A. Lord, what is this ! He is going to paum on me now ! The Name of a Bridge !

M. Yes, the Name of that Bridge that was thrown over the River *Jordan*, which good King *David* pass when he was obliged to flee the Land from his rebellious Son *Abshalom*. They tell you he took his Rout by the *Abdication-Bridge*, and this Bridge was kept up with a huge Expence of Souls, Bodies and Treasure, for almost the Space of a *Jewish Jubilee*, when at length an impetuous Torrent came and swept it and all its Supporters quite away, so that there is hardly any Vestige or Remains of them now to be found ; and the learned Criticks, who, when in good Humor, are always finding out some Beauties in Authors, more than ever were intended or thought of by themselves ; even the great Bishop *Eusebius* himself, in his Notes on *Homer* the Prince of Poets, is not altogether free of this : They tell you, by their Skill in ancient Mythology, that this was the very impetuous Torrent that *Hercules* made Use of when he turned Scavenger.

A. How, Master, do you call *Hercules* a Scavenger ?

M. Yes, *Hercules* was Scavenger to King *Augæus*, when he undertook the Cleaning of that King's Stables of the Filth and Nastiness that for thirty Years, by the lowest Computation, they had been polluted with, which he did by altering the Course of a River, and letting in this impetuous Torrent, that swept all clean before it. And they tell you, that, by the long Continuance of this Filth, it was so impregnated with Salts, that it produced the natural *Phosphorus*, which some, through fanatick Enthusiasm, call *That Spark of divine Flame glowing in their Breasts*, as they did that perpetual Smoke that came from it, which they likened to a Vestal Fire, that was never to be extinguished ; for there are some Ages wherein People are so corrupt and vitiated in their Tastes, that they will use even *Assafetida* as a Relish for their Sauces ; and others there are that

that will prefer the noisom stinking Ten-Hour's Smell, as they call it, to that of the sweetest Rose.

A. O Master, I wish you were made the King's Scavenger, it would be no Disparagement to you, after you say *Hercules* was one, and I think it would set you very well; I dare say you would keep the King's Stables sweet and clean.

M. That I would, and I would desire no better Employment than to be such a Scavenger, for all your Joking. And if the King would be pleased to bestow this Post on me, and make me his Scavenger, I would shew, by the Method I would take, that I would be of vast Service to him, for his own Tranquillity, and that of his Kingdoms, and all Posterity: For, as there is nothing so prejudicial to our Tranquillity, as the instilling false Notions and Tastes into Mankind, which have been often complained of, in former Times, for being the Original of all the Troubles and Distractions in this Nation; and these you will find interspersed in a famous Book of our Countryman's *Buchanan*, *De juri regni apud Scotos*, and these anonymous Authors, *Dolman*, *The Rights of the Christian Church*, and the *Comparison-Maker*, &c. and in many others of the same Stamp, particularly two *Jewish* or Antichristian Rabbies, the one called *Ben Hoadly*, and the other *Ben Logan*.

A. *Ben Lamond*, I fancy you mean.

M. Be it so; but in all these you will find they form their Notions of Government by the Laws of Opticks; for, *say they*, all Objects are represented in the *Retina* of the Eye reversed, but by the Reflection from that again they appear as they are, as you will see by the reflecting Telescope, where the Object first appears reversed, but by the reflecting Glass again the Object appears as it is: But *say they*, Government wants this reflecting Glass, and so they describe it by contracting the Rays of a burning Candle with their Spectacles, where, when it is brought to its *Focus*, the *Low* of the Candle appears reversed, with its Head downmost, and its Heels uppermost, which is just their Notion of Government, where they make it reversed, by placing all the Power in the People.

A. And a very lively Emblem it is; and I fancy this reversed *Low* is that Spark of divine Flame, as they call it, that is glowing in their Breasts.

M. Just so; and for this, were I the King's Scavenger, I would first make a Progress through all the Seminaries of Learning, from the Professors in Philosophy in the Colleges, down to the Schools where they teach the *A, B, C*, and Catechism, and from thence I would proceed to all the Pulpits, both civil and ecclesiastick, and then I would inquire if any of them made Use of any of the above Authors, or made their Prelections upon them; and if I found any puzzled, or at a Loss in making a Reply, I would make Use of this Experiment by Way of Touchstone; I would come with a
Laddle

Laddle full of Filth in the one Hand, and a sweet-smelling Rose in the other, and I would first clap the Rose to his Nose, and then the Turd.

A. O fy, Master, cannot you give it a cleaplier Name!

M. I ask your Pardon for offending your Ears, and shall do so for the future. After then first offering the one to his Smell, and then the other, whoever I found to be remarkable, or still persevere in preferring the Smell of this nasty *Jeordie* to the sweet-smelling Rose, that Moment on him would I bestow a Pair of my Shoes, put a Staff in his Hand, and so bid him walk.

A. And truly, Master, I think they would deserve no better, and it could not be called bad Treatment they had met with when they were so used: But, Master, all these are Offspats, and you have never yet fully satisfied me in what I was wanting about that Thing called *Abdication*, pray tell it me, and I shall trouble you no farther at this Time.

M. Well, then, I will so; listen to what I am going to say.

A. I do.

M. But before I can make you comprehend it aright, you must first believe for me in Transubstantiation.

A. How, Master, believe in that absurd Doctrine, which you yourself shewed me so to be! That I can never do.

M. Well, well, then you must believe in Consubstantiation, for either Way it will do.

A. As little can I believe in that, more than in the other.

M. Well, since I find I cannot get you to believe in either Transubstantiation nor in Consubstantiation, neither can I tell you any Thing of the third ———— *ation*, and that is *Abdication*, so as to make it intelligible to your Capacity: So, fear God and honour the King, and then you will be both a good Christian and a good Subject; and the Celestial and Terrestrial Religion, as I call them, are so nearly connected together, that it is impossible to be pure in the one, while you are not so in the other also.

A. Master, I thank you for the Instructions I have got from you, and shall trouble you no farther, and shall do the best I can to follow your good Advices; and I think I have learned as much as shall preserve me from ever being either a Presbyterian or a Whig again.

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Ladle full of Fish in the one Hand, and a sweet smelling Rose in the other, and I would first clap the Rose to his Nose, and then the

Turn.
A. O Sir, Master, cannot you give it a classier Name?
M. I ask your Pardon for offending your Ears, and shall do so for the future. After then first offering the one to his Smell, and then the other, whoever I found to be remarkable, or still persisting in preferring the Smell of this nasty Rose to the sweet smelling Rose, that Moment on him would I bestow a Pair of my Shoes, and a Staff in his Hand, and so bid him walk.

A. And truly, Master, I think they would deserve no better, and it could not be called bad Treatment they had met with when they were to hold a But, Master, all these are Offense, and you have never yet fully satisfied me in what I was wanting to know. Thing called Contumacious, pray tell it me, and I will thank you no further at this Time.

M. Well, then, I will so listen to what I am going to say.

A. I do.
M. But before I can make you comprehend it aright, you must first believe for me in Transubstantiation.

A. How, Master, believe in that absurd Doctrine, which you yourself showed me to be false? That I can never do.
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